

G. H. Myers
GAZETTEER

OF THE

District of Rangoon.

PEGU PROVINCE,

BRITISH BURMA;

TOGETHER WITH AN HISTORICAL ACCOUNT OF THAT PORTION
OF THE PROVINCE WHICH WAS FORMERLY KNOWN AS
HAN-THA-WA-DEE.

BY

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PREFACE.

HAVING been called upon to furnish an account of the Rangoon District, I have thought that the information collected for the purpose might prove useful and interesting to many persons besides those who usually see Government publications. I have therefore compiled this Gazetteer in its present form, and I venture to hope that it will be found to answer the purpose intended.

The sources from which the information regarding the History of HAN-THA-WA-DEE has been compiled are the following :—

PEGU YA-ZA-WING, TALAIN HISTORY.

PUGAN YA-ZA-WING, BURMESE HISTORY.

A-LOUNG-PAYAH-GYEE'S HISTORY.

RELIGION.

THA-THA-NAH-WOON-THA, (BURMESE HISTORY OF THEIR RELIGION.)

TRANSLATION FROM INSCRIPTIONS ON THE STONE SLABS IN ZYINE-GA-NAING, PEGU TOWNSHIP, WRITTEN IN THE TALAIN LANGUAGE.

BURMESE HISTORY OF SYRIAM.

MA-LA-LIN-GA-YA, HISTORY OF GAUDAMA, IN BURMESE.

The Gazetteer having been compiled for only a small part of British Burma, (Rangoon District,) it did not lie within the scope of the work to give an account of the Government and progress of the whole country. Having had the honor myself to be engaged in the Administration of portions of the Province of Pegu almost from the time of its annexation, I feel that I ought not to issue this work without some reference to the Chief Commissioners under whom I have served, and by whose able administration these Provinces have been raised from being the most worthless of our Indian conquests, to the high position which they at present occupy. COLONEL SIR ARTHUR PURVIS

PHAYRE, C. B., needs no praise from me. His merits are inscribed in the records of the progress of this country; and in the hearts of its inhabitants of all ranks and creeds are enshrined the love and reverence for him which are justly his due. The work which he so ably commenced, has been worthily continued by his successor, COLONEL ALBERT FYTCHE, the present Chief Commissioner; under whose Administration the prosperity of the country in every respect has been maintained, and its resources continually developed. By him a commercial Treaty has been successfully concluded with our neighbour the King of Burma, and also the first exploring expedition has made its way, under the auspices of COLONEL FYTCHE and the able leadership of CAPTAIN E. B. SLADEN through Burma to Western China.

For the same reason, viz., that it pertains to an account of the whole country rather than to that of one district of it, I have not spoken of the progress of *Education* in Burma. That subject has been ably treated in the Report recently issued by P. HORDEN, Esq., the Director of Public Instruction. The Report itself and the excellent prefatory Minute from the pen of the Chief Commissioner are well worthy the perusal of all who take an enlightened interest in the progress of the people of a country which after ages of stagnation, is now under the guidance of England, rapidly rising to an honorable place amongst the nations of the earth.

RANGOON,
December 1868.

M. B. S. LLOYD.

RANGOON DISTRICT.

PEGU DIVISION.

The District of Rangoon is bounded on the East by the Sittoung and Lahyah circles of Shway Gyeen district; on the West by a spur of the Yomah range, the Thong-zay Chyoung, and across the Hline river up to where it is bounded by Apyouk and Thayeng circles of the Myan-Oung District; then by the Irrawaddy river, dividing it from the Bassein District; on the North by a spur of the Yomah range, Baw-nee-glaz Chyoung, Mai-yan-yo, Za-loke-gyee and Pyouta-zah Chyoung; and on the South by the Gulf of Martaban, part of the Bay of Bengal.

IRRAWADDY RIVER.—The Irrawaddy river running from North to South through the Rangoon District, empties itself into the Gulf of Martaban. The river divides itself at Yandoon; one of the main branches running towards Bassein in a westerly direction, and the other through Rangoon. That which stretches towards Bassein again divides itself into branches, all of which empty themselves into the Bay of Bengal.

A little beyond Yandoon the main stream becomes again divided, passing through Pyin-da-yeh ဂြင်ဒရယ်, Nga-peh-oh ငါးပယ်အို and Ma-oo-bin မအူပင်. The branch passing near Thon-gwah သုံးခွ is known as the China Bukeer or Doo river. All empty themselves into the Gulf of Martaban. The four Deltas formed by these streams are extremely fertile.

The main body of the Irrawaddy divides itself at a place called Ting-daw Moung-yo beyond the limits of this District, and running in an easterly direction, joins the Hline river at Thong-zay.

The sources of this mighty river are believed to be not far distant from those of the Brahmapootra. The river from its source, has a course of some 1,200 miles, during which its breadth varies from about half a mile to 1½ miles in various parts, but this does not apply to the Rangoon District, where the average breadth is three-fourths of a mile.

The day is probably not far distant when an extensive trade with China *viâ* Bhamo, will be carried along this river by numerous steamers and other vessels.

PUZOONDOUNG RIVER.—The Puzoondoung river takes its source from a range of mountains north of Rangoon, and running parallel between the Hee-yah-nyah ဟိရည and Thein-goke-tarah-kone ထိင်္ဂုတ္တရ ကုံး ranges, empties itself into the Irrawaddy at Monkey Point, now more generally known as Battery Point. It is navigable for small boats for about 50 miles from its mouth.

The stream is very rapid especially in the S. W. Monsoon, and its course is very tortuous. Between the hilly portions of the district which it passes through are to be found elephants and sambre. Bisons also are met with in large herds.

PEGU RIVER.—The Pegu river running from East to West, also empties itself into the Irrawaddy, a little below Syriam. It is navigable for steamers during the rains, and in the dry season (up to Pegu, during the neap tides,) for small boats drawing only one foot of water.

The SITTOUNG passes through the Shan States far north of Toungoo in the Pegu division, and empties itself into the Gulf of Martaban. It is the water route between Rangoon and Toungoo, the journey being completed in from 10 to 18 days.

The Chief PAGODA in Burma is the Shway-Dagon ရွှေဝန် situated in Rangoon. It was on the platform of this Pagoda in 1852, that the Burmese forces had to yield to the supremacy of the British arms, when, on the 14th of April of that year, the writer of this narrative was one of many present when the British Ensign was planted on the battered face of the Stockade. Long may it remain waving over Rangoon !

The general view from the platform of the Pagoda is very imposing. From this spot can be seen the Gulf of Martaban dotted with ships and steamers making for and leaving Rangoon; also the inland trade of the province passing down the Puzoondoung, Pegu and Rangoon rivers in country boats, for shipment in the numerous vessels of all nations which carry the produce of Burma to every part of the world. Along the banks of these rivers are now to be seen long lines of rice sheds, where formerly the foot of man scarcely trod, and nothing disturbed the

quiet of the river bank but the beating of the waters or the screaming of the monkeys.

Now the sound of steam-worked machinery is heard, and year by year the bank is being occupied by busy traders cleaning rice for export. The demand for this staple is so great, that the merchants are often obliged, owing to competition, to purchase impure grain, or at least mixed grain, wherewith to load their ships, which are anchored within pistol shot of the banks of these streams.

Whichever way the spectator turns, as far as the eye can reach, he sees cultivation going on around him.

The AREA of the Rangoon district is 9480 square miles. Its products, indigenous and agricultural, will be noticed hereafter.

In the Rangoon District of British Burma there are two SEASONS, the dry and the wet; the latter extending from the beginning of May till October, and sometimes to the middle of November, when the northerly breeze sets in and continues till February; during these four months the weather is cold and bracing. From February till the S. W. Monsoon sets in the heat is excessive, the Thermometer rising as high as 106° in the shade.

CLIMATE.—The climate is even now considered salubrious, and it will doubtless be more so when the cultivation of the surface particularly in the interior, is more general than at present. Extension of cultivation will follow the increase of population.

The District generally is flat; there is no high range of mountains, but we have the Hee-yah-nyah spur ဟိရည rising very gradually at the north side of the Shway-Dagon Pagoda, and running in a northerly direction towards Tharrawaddy in the Myan-Oung district, thence into the Prome district, forming the Yohmah range which divides the Prome and Toungoo districts.

CHAPTER I.

In writing the past History of Rangoon, I find on referring to vernacular records that I shall be able to give a more complete account of Rangoon and Pegu by starting with the History of Pegu or Han-

tha-wa-dee, commencing from *Anno Mundi* 3380. In doing so my narrative will sometimes extend beyond this District and refer to others; but I trust that on the whole, it will be found interesting. Of course a very full account cannot be expected, but it will be interesting to turn to the History of England and see the rapid progress of one country compared with the stagnation of the other. In the one civilization, pushed on by education has advanced, while in the other it has been standing still. When the province fell into our hands it was in about the same stage of civilization as that which existed in England in the middle ages.

In this paper I have referred only to vernacular writings, but the data, I think, will be found correct.

How to calculate so as to make the English year correspond with the Burmese in this History.

If we take Mr. G. Hough's History, and also that written by the Rev. Mr. Stevens as our guides we must calculate as follows :

In the year 620 B. C., Mah-yah-day-wee မာယာဒေဝီ Queen of Tho-daw-da-nah သုဇ္ဈိဒန, King of Kap-pee-la-woot ကပ်ပီလဝတ်, gave birth to Gaudama ဂေါတမ. This corresponds with the Burmese year 68. Han-tha-wa-dee ဟံသာဝတီ was first discovered by the Hin-tha-min ဟင်္သာမင်း in the form of two wild ducks, about 1000 years before the the birth of Gaudama, or the year 2380 A. M. or 1620 B. C. So says the Burmese historian.

King Koo-tha-ming ကုသမင်း who lived countless ages before Gaudama, being unable to read the year in figures from the commencement of the world up to his reign, caused them to be erased, and commenced calculating the first year of his reign as the year *one*. In like manner, when Ah-kah-rattah အာကာရဒ္ဒ ascended the throne and generations had passed away, he also finding it impossible to read the year from its numerous figures, again erased those figures and made a similar recommencement. This Era continued till the reign of King Eng-za-nah အညွန. A period of 8640 years had then elapsed. Eng-za-nah was the grandfather of Gaudama. This King, with the advice and concurrence of a Devotee named Day-wee-lah ဒေဝီလ, after 8640 years had passed away, *again* erased the figures, making a fresh start and calculating the time from the beginning of his reign. Sixty-eight years after this (A. M. 3380) Gaudama was born. He lived to the age of 80, and

died in the year 148, B. C. After the death of Gaudama, King Ah-zah-ya-that အံဇာရသတ် ascended the throne and issued a mandate, that the former years (148 B. C.) should be struck off and the era calculated from the death of Gaudama, and again commenced it from that period.

Six hundred and twenty-two (622) years after the death of Gaudama, King Tha-mone-da-ree သမ္ဗန္ဓိ of Tha-ray-khit-ta-rah သရေခေတ္တရာ (now known as Prome,) again caused the date to be recommenced.

Five-hundred and sixty (560) years after this, the King of Puggan ပေါက်ကံ named Poppah-tsaw-ra-han ပုဂ္ဂါးစောရဟံ again erased it, and commenced to reckon the year 1 from the first of his reign. From that period to the present time it is 1230 years, Gaudama having lived 2412 years ago.

From Zin-Kyiek ဇင်းကြိုက် now known as Tha-tone သံသုံ in Shway-Gyeen District, a range of mountains runs due north and joins the Yomah range near Baunee ဘောနီ in the Toun-goo District. This range which was formerly called Baw-ha-nee ဘောဟနီ runs due west and meets the Theng-gok-ta-rah range ထိင်္ဂုတ္တရာ which runs also due north, at Thar-ra-wad-dy သာယာဝတီ meeting the Hee-ra-nya ဟိရည mountains. These ranges form a large basin, with the mouth opening towards the part of the sea which is now known as the Gulf of Martaban. In the centre of this sea or basin, *i. e.*, between the Theng-gok-ta-rah mountains on the west, Zin-kyiek mountains on the east, the Baw-ha-nee or Toungoo range of mountains on the north, was discovered in the year of the world 2380, or 1000 before Gaudama, a piece of land "about the size of a lump of bullock's dung," which they called Han-tha-wa-dee ဟံသာဝတီ။

About a year after this spot of land was discovered, or A. M., 2381, a pair of wild ducks called Hin-tha-mounghnan ဟင်သာမောင်နှံ while flying from the Zin-kyiek mountains on the east, to

Why the piece of land discovered was called Han-tha-wa-dee ဟံသာဝတီ။

the Theng-gok-ta-rah on the west, met a strong breeze which stopped their progress, and they were obliged to alight on a spot of land which they saw in the sea between the two mountains mentioned above. The male bird, Hin-tha-ming ဟင်းသာမင်း, first alighted, the female being afraid. But seeing no other landing place, she alighted on the back of the male, the spot of land not affording standing room for the two birds. After the breeze had ceased, the birds left the place and flew away. From that time this spot of land gradually increased in size, and the two wild ducks with a flock of the same species continually visited the place to feed on it and eventually they remained there altogether. From this spot, which they made their home, they used to fly about to other places daily in search of food, forming every spot they visited as a boundary to their new home or Hin-tha-neh ဟင်းသာနယ်. These boundaries are described as follows:—

1st.—On the East they formed as their boundary line, three Pagodas called Pyah-thone-htsoo ဘုရားသုံးဆူ and a pair of teak trees (male and female) called Kyo-on-boh-moung-hnit-mah ကျွန်းဘိုမောင်နှံဝ် bordering on the Shan territories, or Yoda-yah-neh, Sat-yaw-na-ka-tine လှီးဒရားနယ်စပ်ရောနကတိုင်း။

2nd.—On the West by Cape Negrais နဂါးရစ်ခေါ် and the Arracan territories or Yet-kha-poo-rah ရက္ခပူရ။

3rd.—On the South by the ocean or Ma-ha-tha-mo-ta-rah မဟာသမုဒ္ဒရာ (Pali for *big sea*) as far as the Nicobar Islands, and

4th.—On the North to the foot-prints of Gaudama, Kote-thain-nah-pah-da-chay-daw-yah ကုတ်သိန္နာပါဒချေတော်ရာ on the borders of the Burmese territories, named Poo-ran-kap-pah ပူရံကပ္ပ။

Within these boundaries, according to Burmese history, is supposed to be Han-tha-wa-dee ဟံသာဝတီ။ It was so named in consequence of the two wild ducks Hin-tha-ming ဟင်းသာမင်း having first alighted on and inhabited it.

This spot, about 1000 years after its discovery by the two wild ducks became a very large Island covered with all kinds of beautiful fruit trees. It was marked out by three different races of people. First some

Kullahs ကုလားများ who were returning with their ships from Thoo-woo-nah-bone-mee သုဝဏ္ဏသံဃိ anchored near the Tyke-kullah တိုက် ကုလား mountains, and from thence weighing anchor, sailed by the Theng-gok-ta-rah mountains. On their voyage they discovered this Island and landed on it in search of firewood and water. They found the place uninhabited, so they marked the spot by burying a large piece of iron in the earth to show that they were the first discoverers. After this they returned back with their vessel.

Some time afterwards the Moon မွန် or Talain တလိုင် people finding that the place had been discovered by the Kullahs, and that they had buried a piece of iron as a mark, thought that they had a better right to the place than the Kullahs, as it was nearer to their dominions, so they dug a very deep hole and placed therein nine iron hoops as the mark of *their* discovery.

The Burmese knowing what the Kullahs ကုလား and Moons or Talains had done, in their turn also buried nine baskets of Pay-nouk ပဲနောက် i. e., Beans, Peas, &c.

About the year A. D., 1152; or after Gaudama 1696, of the Burmese Era 514, Tha-ma-lah သမလ commenced his reign on the spot called the Island of Han-tha-wa-dee ဟံသာဝတီ was first formed into a Dominion. tha-wa-dee ဟံသာဝတီ. About 50 years before this period or about the year 1102 A. D., a Devotee or ascetic named Law-mah လောမ built a Kyoung ကျောင်း on the top of a mountain at present situated in the Shway-Gyeen District, ရွှေကျင်. Not far distant from this Kyoung, a Nagahmah နဂါးမ (female sea dragon) assumed the appearance of a woman. A Weik-zah ပိန္နာ (one possessed of certain miraculous powers) formed a connexion by marriage with this Nagahmah or female dragon, and a few months afterwards discovered that she was pregnant. Finding out moreover that she was not a human being but a dragon, he left her and ran away. Some time after he had left the dragon, she laid an egg, and knowing that her husband had no love or regard for her, she, in a fit of passion, forsook the egg and returned to her home in Na-gah-pyee နဂါးပြည်.

On the day of the dragon's departure, the devotee Law-mah left his Kyoung in search of fruit; and whilst roving about he discovered this egg, which appearing to him to be very beautiful, he took with him to his Kyoung.

After seven days the egg broke, and a young female child came out of it. When the devotee saw her he was overwhelmed with joy and offered up fervent prayers that milk might run out from his forefinger. His prayer was answered, and with the milk that flowed from his finger he nourished and brought up the child.

The mountain at that time was named by the Moons or Talains Ee-thee-doh ဧထီဒိုး; owing to this devotee having on it built a Kyoung and lived there;—Ee-thee ဧထီ meaning devotee, and doh ဒိုး mountain. A Pagoda was afterwards built on it when it changed its name and was called Kyeik-Ee-thee-doh ကြိက်ဧထီဒိုး။ Kyeik ကြိက် meaning Payah ဘုရား or Pagoda.

When the adopted child of the devotee, (the she-dragon's daughter,) had attained the age of maturity, he took her with him and presented her to the King Dein-nyah-waddee ဝေင်ဝတီ who married her.

During an eclipse of the moon, she gave birth to a son, who was in consequence named by his father Tha-ma-lah သာမာလ. Three years after this she gave birth to a second son, which event happening during the eclipse of the sun, he was therefore called Wee-ma-lah ဝေမာလ. When the elder boy attained the age of sixteen, the Queen his mother was murdered by his father because she was a dragon. After her death, the King sent the two Princes back to their adopted grand-father Law-mah the devotee, who on their arrival presented them to the King of Tha-tone သာတုံ။

A short time afterwards the eldest of them, Tha-ma-lah, eloped with the daughter of the King of Tha-tone whose name was Kapee-htaw ကပီထော့. Escorted by a number of followers they arrived at the Kyoung of his adopted grand-father; Wee-ma-lah, the younger brother accompanying them.

On their arrival, their grand-father (the Devotee) being possessed of superior wisdom, knew that the elder of the two brothers, Tha-ma-lah, was to become the first King of Han-tha-wa-dee, and that the younger would succeed him. He therefore pointed out to them the Island as the place of their future abode. The two princes on landing with their followers, found that about ten houses had already been erected, and that the place was inhabited by a race of people called Kullahs.*

The two Princes and their party drove these Kullahs away, and took possession of the Island, the elder brother Tha-ma-lah proclaiming himself King. This event took place in the year 514 B. E., 1696 o Gaudama and 1152 A. D. He reigned 12 years and died in 1164 A. D. 1708 Gaudama and 526 B. E.

Whilst King Tha-ma-lah was reigning at Han-tha-wa-dee, the name of the Puggan ပုဂ္ဂံ King in the Burmese dominions was Na-yah-thein-gah နရထိင်္ဂ။

The second King of Han-tha-wa-dee, was Wee-ma-lah, brother to the first King Tha-ma-lah. He ascended the throne after the death of his brother, in the year 1164 A. D., 1708 of Gaudama and 526 B. E. The name of the Puggan King in the Burmese dominions was Na-yapadee နရပတိ။

Queen Ka-pee-htaw ကပီထောင့်, daughter of the King of Tha-tone, gave birth to a son and daughter by King Why Han-tha-wa-dee was afterwards called Pegu or Pegu Han-tha-wa-dee. Tha-ma-lah. The prince was named Ah-tha-kone-mah အထာကံ့မ္မာ, and the princess his sister Yin-main-ta-loh ရင်မိန်တလို့။

After King Tha-ma-lah's death, his brother Wee-ma-lah ဝိမာလ ascended the throne, and married his sister-in-law Ka-pee-htaw. After their marriage, the Queen, thinking that her husband would cause her son Ah-tha-kone-mah to be murdered, despatched him across the river Dee-bay ဒီဘေး, where to the present day there stands

* Supposed to be those who have been already mentioned as having gone there in a ship, and buried a piece of iron in the earth as a mark of their being the first discoverers of the place.

a Pagoda called Kyeik-ka-thah-payah ကြို့က်ကသာတုရား. The *Nattha-mee နတ်သိဒ္ဓိ (guardian goddess of this river) took care of him, while the Queen his mother used constantly to send a Mo-tso မုဆိုး (hunter) to see how he was getting on. She was invariably informed that he was well, and also that he was able from practice to walk on the horns of wild buffaloes.

Ten years after King Wee-ma-lah had ascended the throne of Hantha-wa-dee, the Kullahs (who first discovered the place and when they were settling there, were driven away by his elder brother Tha-ma-lah,) returned with seven ships full of fighting men and anchored at the Kullay-teik ခလယ်တိတ် † off Pyah-pone ပြာပုံ town. Kullay ခလယ် in the Moon or Talain tongue means Kullah ခလား *foreigner*, and teik, တိတ် means *arrived*. The leader of these Kullahs, who was dressed in a coat of mail, was seven cubits in height and had feet a cubit long. He demanded of King Wee-ma-lah possession of the Island which, he said, they first discovered and to which therefore they had a proprietary right. In the event of his refusing to comply with his demand, the Kullah challenged Wee-ma-lah to single combat, saying that it was not his wish to cause the blood of many to be shed in the quarrel. This challenge, King Wee-ma-lah accepted, and in a grave manner replied, "Yes,—I will send a man to fight you in seven days." After this conference had taken place, the King became very sorrowful ; which observing, his Queen inquired the reason.

The King replied that he wanted a man to fight this Kullah, but that there was no one in his dominions able to do so. Hearing this the Queen informed him that her son Ah-tha-kone-mah (who was supposed to be dead) was at Deebay, and desired that he might be sent for, adding, that he would be found to be a very powerful man, able from practice to walk on the horns of wild buffaloes, and brave enough to fight the Kullah. The King was highly pleased and despatched messengers to call him. On the arrival of the Prince Ah-

* A kind of god, a being superior to man and inferior to Brahmus.

† This place is named Kullay-teik because the Foreigners called Kullays ခလယ် (Talains) or Kullahs ကုလား (Burmese,) had anchored there.

tha-kone-mah at Han-tha-wa-dee, which happened to be on the day fixed for the combat, he and the Kullah proceeded to the battle field. The Kullah was armed with a large spear, the handle of which was seven cubits in length, and the spear-head the length of a plantain-tree leaf. Ah-tha-kone-mah was also armed with a spear of the same size. On meeting, they aimed at each other, but without knowing where to strike. Ah-tha-kone-mah at last had resort to a stratagem, and asked the Kullah why he had brought such a large number of followers with him. The Kullah replied "I have not done so." Ah-tha-kone-mah desired him to look and say who those were behind him. On his turning to do so, Ah-tha-kone-mah struck him a heavy blow with his spear on the neck and then killed him.

Ah-tha-kone-mah after this erected a Pagoda on the spot where the Kullah was killed, and named it Kyeik-ka-tsin ကြိက်ကစင်. In the Moon or Talain tongue, *Kyeik* means *Pagoda*, and *Ka-tsin*, to be on one side, (from the Kullah who, having been speared on one side of the neck, fell sideways). The remaining Kullahs* who were on board their vessels did not return to their country, but weighed anchor and sailed on to Diamond Island ဟိုင်းကြီးကျွန်း at the entrance of the Bassein river, and settled there.

In consequence of Prince Ah-tha-kone-mah's conquering the Kullah by the above stratagem, Han-tha-wa-dee was afterwards called Done-pai-goh တုံဘိုဂို, *Done* in the Talain tongue meaning *town*; *pai*, *stratagem*, and *goh*, *conquered* or *in possession*. It is now commonly called *Pai-goo* (Pegu). King Wee-ma-lah reigned 17 years.

* The Kullahs remained on Diamond Island for about 600 years and were finally driven away by Bah-doon-mein ဘခုံမင်း or Boh-daw ဘိုးတော် the son of Ah-loung-parah-gyee အလောင်းဘုရားကြီး. Even to the present time, there are the remains of brick buildings which were erected by the Kullahs.

ABSTRACT of the Kings of Pegu or Han-tha-wa-dee, after the reigns of King Tha-ma-lah and Wee-ma-lah, in the year 1191 A. D., 1725, Gaudama, and 543 Burmese Era.

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King, and the number of years he reigned.	Names of the contemporary Kings of Burma.
1	1181	1725	543	Pegu Han-tha-wa-dee.	Ah-tha-kone-mah အထာကုမ္မာ	<p>Formed the boundaries of the Han-tha-wa-dee dominions; viz., on the East, Sittoung, Shway-gyeen and Kyouk-maw up to the Martaban territories, and from the west bank of the Sittoung river up to the mouth of the Pangyo Creek. On the West, Pan-ta-naw ပန်းတနော် Donoobyew ဒုဂ္ဂို, as far as the east bank of the Irrawaddy on the Bassein side and Myen-ka-doung မြင်းခတောင် Island on the Dalla side. On the South, the Moot-kyoon မုတ်ကျန်း (Elephant point) and Kullah-teik up to the sea shore. On the North, the Tharay-khit-ta-rah သရေခတ္တရာ (Burmese dominions) close by the Hline ဟိုင်း township, joining Tharrawaddee.</p> <p>He reigned 7 years.</p>	Nahrah-padee နာရပဒီ in Puggan ပေါက္ကံ

2	1188	1732	550	Ah-rain-da-ra-zah အရိန္ဒရာဇာ၊	No remarkable events in his time. He reigned 7 years.	Zay-yah- thein-gah ဇေယျသိင်္ဂီ၊ in Puggan.
3	1195	1739	557	Ma-hain-tha-rah-zah မဟိန္ဒရာဇာ။	Nothing remarkable in his time. He reigned 7 years	Do.
4	1202	1746	564	The Talain Bishop or Rahan ရဟန်း။	Do. Do. He reigned 10 years.....	Do.
5	1212	1756	574	Gain-dah-rah-zah ဂိန္ဒရာဇာ၊	Do. Do. He reigned 12 years	Do. Kyaw-zwah ကျော်စွာ။ in Puggan.
6	1224	1768	586	Me-gah-deik-pah-gyee မိဂိဒ္ဓိပုတြီး။	Do. Do. He reigned 15 years.....	Oo-tha-nah in Puggan.
7	1239	1783	601	Waik-tsa-wee-yah-rah- zah ဝိဇ္ဇာဝိယရာဇာ။	Do. Do. He reigned 10 years.....	Oo-tha-nah in Puggan.
8	1249	1793	611	Ka-wee-kah ကဝိကာ။	This King had shown a desire to attain the three great objects of Worship viz., the Deity, the Law, and Priesthood. He caught and reared seven White Elephants, and had seven good and brave officers. He was also in possession of a spear or Than-lyet-set-kyah သံလျက်စင်္ကြာ, and a White Umbrella or Tee-byew-set-kyah တီးဖြူစင်္ကြာ Set-	Oo-tha-nah in Puggan.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the contemporary Kings of Burma.
						<p><i>kyah</i> means any celestial or supernatural weapon, particularly the fabulous Set-kyeah weapon.</p> <p>During his reign the King of Siam, the King of Thutong, the King of Ceylon, the King of Puggan, and the Chinese King, used annually to send him presents called Punnah Let-soung ပုဏ္ဏလတ်ဆောင်.* About this time the Princess Oh-mah-dan-dee ဥမ္မာဒန်ဒိဝင်းသို့ ascended the throne at Bassein. The boundaries of her dominions were on the East the Dalla, Engaboo and Hline Townships of the Han-tha-wa-dee Dominions; on the West Pan-ta-naw, Donabew, Henzadah and Zaloon Townships, which are situated on the west bank of the Irrawaddy river; on the North the Burmese Dominions as far as Padoung; on</p>	

9	1261	1805	623	<p>Pyeen-tsa-la-yeet ပညောလာရဇ်။</p>	<p>the South up to Pyeen-ka-rine Island on the sea shore. Reigned 12 years.</p> <p>Nothing remarkable is recorded in his time, only that he was known to be as powerful a King as his father had been. Reigned 13 years.</p>	<p>Taroke-pyay-min, so called because he deserted his dominions when the King of China waged war against him. Taroke-pyay-min, King of Puggan, conquered and took possession of the Bassein Dominions from Princess Oh-mah-dan-dee ပြဿဒန်ဒီ and placed his eldest son Oo-za-nah-byoung ဥဥနာချောင်း on the throne. His second son Kyaw-Zwah နေကြည်စွာ reigned at Dalla.</p>
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* Some historians say that the presents made by these Kings, were offered, not from fear, but from friendship and were called therefore Punnah-let-tsoung ပညောလက်ဆောင် i. e., presents given in friendship.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the contemporary Kings of Burma.
10	1274	1818	636		Ah-htat-tha-ra-zah အတ္တသာရာဇာ။	During the reign of this King, Taroke-pyay-min တရုပ်ပြည်မင်း of Puggan conquered and took the town of Dalla from him. Reigned 15 years.	
11	1289	1833	651		Ah-noo-mah-ra-zah အနုမာရာဇာ။	Bassein and Dalla were re-taken by this king him at the death of Taroke-pyay-min. Reigned 12 years.	Taroke-pyay-min တရုပ်ပြည်မင်း and Kyaw-zookh ကျော်စွတ်
12	1301	1845	663		Mee-gah-deik-pah-ngai မိဂဒိပ္ပလယ်။	Nothing remarkable in his time. Reigned 10 years.	Kyaw-zwa ကျော်စွာ of Puggan in 646 B. E.
13	1311	1855	673		Eg-gah-tha-man-ta-rah-zah အဂ္ဂသာမညရာဇာ။	Do. Do. Reigned 20 years.	Tsaw-moon-hnit တောမွန်နှစ်။
14	1331	1875	693		Pong-nah-reik-kah-rah-zah ပုဏ္ဏရိကရာဇာ။	Do. Do. Reigned 9 years.	King of Myeen-zine မြင်ဆိုင်ခြင်း။ Dominions Yah-zah.

1513401884	702	Han-tha-wa-dee is annexed to Puggan.	Hteik-tha-rah-zah ထိသာဘုရား။	Nothing remarkable in his time. Reigned 4 years.	then-chan ရာဇ သင်ချန် of Penyah
A. 13441888	706		No King in Han-tha-wa-dee.	After the death of Theik-tha-rah-zah ထိသာဘုရား။ the king of Puggan, Tsaw-moon-hnit ပေါက္ကံစော မွန်နှစ်, took possession of the Han-tha-wa-dee dominions, appointing one of his Prime Ministers named Ah-ka-moon အခမ္ပန္တ, as Magistrate in charge, in which office he remained for three years. About this time also he dethroned the king of Thut-tong သထုံ, and appointed as Magistrate there one of his Officers (Ah-lein-mah) အလိမ္မာ, who was after- wards killed by Wah-ka-roo ဝါခရူ King of Mar- taban.	ဝင်းယမြို့ Ta-zee- shin တာညှိရှင်။ Sa-gine စင်ကိုင်း။ Dominions Thin-ka- ya-tsaw-moon သင် ခရာစောမွန် and Puggan Tsaw-moon- hnit ပေါက္ကံစော မွန်နှစ်။
13471891	709		No King Governed by the King of Puggan.	Three years after Ah-ka-moon was appointed Magis- trate of Han-tha-wa-dee, he waged war against the King of Puggan Tsaw-moon-hnit စောမွန်နှစ်။ Ah- ka-moon was killed and a Magistrate named Nah- pa-dee was appointed in his place. Governed 8 years.	
13551899	717		Do.	Nah-pa-dee died of sickness after a peaceful rule of eight years. After his death the King of Puggan	

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>appointed Let Yoh who governed as Magistrate for 3 years.</p> <p>Three years after Let Yoh was appointed Magistrate, he was dismissed from office by the King of Puggan, and was succeeded by Ta-ra-byah တရဘျား</p>	

About a year after Ta-ra-byah တရဗျား had received charge of his office, the King of Wah-ka-roo ဝါခူ (a place situated near the town of Maulmain,) sent a message to Ah-lein-mah အလိမ္မာ, who was also about this time appointed Magistrate at Thut-tong by the King of Puggan, offering him his sister Hnin-Oo-Yine နှင်းဦရိုင်း in marriage. He informed him also at the same time that he would erect a house on a Thoung-gong ဘောင်ချုံ (sand bank) which was situated three Burmese Tines, or six English miles, from Maulmain, for the performance of the marriage ceremony.

He erected the shed or house as promised, and buried a number of swords in the sand in the centre of the building.

Seven days after the offer of marriage was made, he proceeded to the place appointed for the ceremony. On his arrival, the King of Wah-ka-roo formed a plot and murdered him and after his death erected a fort at Kyouk-tsoon ကျောက်စွန်း (a collection of stones near a river bank) called in Talain Toon-maw-ta-maw တုံမော့တမော့ (Toon, fort, and Maw-ta-maw, a collection of stones.) It bears the name to the present day of Maw-ta-maw or Mo-ta-ma, and Ma-da-mah မုတ္တမ or မဒမ the English, Martaban. Many years after this, the spot on which the Magistrate of Thut-tong was murdered, became covered with jungle trees. This Island is named by the Talains Kaw-thin ကော့ထင် (Kaw island, and thin sword); and this is its name to the present time.

The King of Wah-ka-roo marked out the boundaries of his possessions as follows: On the East, were the Shan territories, three Pagodas, and two pairs of teak trees Kyoon-boh-moung-na-mah ကျွန်းဘိုမောင်နှမ်. On the West, the Kyeik-toh ကျိုက်စို township of the Han-tha-wa-dee dominions. On the North, Zimmay ဇင်းမယ် and the Nyway-doung ငွေတောင် dominions up to the Thoung-yeen ဘောင်ရင်း creek. And on the South, the Tavoy township as far as the sea shore.

All the above named dominions are called Talain-thong-yat

How the above Dominions or Kingdoms came to be called Ta-

lain-thong-yat တထိုင်သုံး

ရပ်' or the three Divisions of Talains.

တထိုင်သုံးရပ်, or Yan-min-nyah ရမ္မည or the three dominions of Talains. Yan-min-nyah is a Pali word signifying "all things procurable."

They are divided as follows:—

In the Christian year 1181, year of Gaudama 1725, and Burmese year 543, King Ah-tha-kone-mah marked out his boundaries of this division. (*Vide his reign.*)

2ND. BASSEIN.—In the Christian year 1249, and Burmese year 611, Princess Oh-mah-dan-dee ဥဗြာဒနီဒီ, who reigned at Bassein, marked out her Dominions (*Vide* 611 B. E.); and

3RD. MARTABAN.—In the Christian year 1359, and Burmese 721, the King of Wah-ka-roo ဝါခရူ marked out his Dominions. (*see above*)

These three kingdoms are called Talain-thong-yat တာလိုင်သုံးရပ် or the three dominions of Talains, and are known in Burmese history as

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| 1. ဟင်းသာဝတီမဏ္ဍလံ | 1. Han-tha-wa-dee dominions. |
| 2. ပုသိမ်မဏ္ဍလံ | 2. Bassein do. |
| 3. မုတ္တမမဏ္ဍလညောင်တီတိ
သုရမညေသု | 3. Martaban do.
Three divisions of Talains. |

In the Christian year 1364 and Burmese 726, Tha-doh-mein-byah သာသန့်မင်းဗျား commenced at Ava a new dominion formed in Burma. new reign and a new dominion.

At this period there were in all five dominions, viz, three Talain and two Burmese.

N. B.—The Thut-tong dominions became annexed to the Talain dominions of Martaban.

The two dominions in Burma are Puggan ပေါက် and Ava အင်းဝ။

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
	1356	1900	718	Martaban. Han-tha-wa-dee.	Wah-ka-roo ဝါခရူ King of Martaban who annexed Han-tha-wa-dee to Martaban.	No remarkable events. Reigned 17 years	Min-kyee-zwah-tsaw-kai မင်းကြီးစွာဇော်ကဲ King of Puggan.
	1373	1917	735		Byeen-nyah-Oo ဗျှောဦ son of Wah-ka-roo.	This King resided in his Palace at Martaban for nine years, after which he removed his residence to Pegu Han-tha-wa-dee and rebuilt a fort there. Reigned 12 years.	Do. do.
	1385	1929	747		Rah-zah-dee-yet ရာဇာဒိရာဇ် son of Byeen-nyah-Oo ဗျှောဦ	This King made the art of warfare his constant study and always helped those who were learned in the different Arts and Sciences. He had a mole on his tongue, and from this circumstance, the Talains named him Pa-tsong-pan-tset ပရံပံတင်. After he became of age he was named Byeen-nyah-nway ဗျှောဦ; but when he ascended the throne,	

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>he was again called by the name of Rah-zah-dee-yet ရာဇာဒိရဇ်. He gave his son-in-law, Tha-mein-pa-ran သို့ပရန်, and his daughter, Shin-tsaw-boo ရှင်စောပု, the Dalla portion of his dominions as a gift. Shortly after he had received it, Prince Min-yai-kyaw-zwah မင်းရဲကြည်စွာ, son of the King of Ava, came against him with a strong army, captured the place and took Tha-mein-pa-ran သို့ပရန် and his wife, Shin-tsaw-boo ရှင်စောပု prisoners to Ava, where he presented them to his father. The King of Ava fell in love with Shin-tsaw-boo ရှင်စောပု and made her his Queen.</p> <p>King Rah-zah-dee-yet ရာဇာဒိရဇ် was informed of this, and also, that the King of Ava's son-in-law,</p>	

Kah-ma-nee ကာမနီ, and his daughter Tsaw-pyee-
chan-tha ဇောပြည်ချင်းသာ were reigning at Ar-
racan. Thereupon he sought to revenge upon
them the injuries sustained by him at the hands
of the King of Ava their parent. He in his turn
took with him a large number of warriors, cap-
tured the rulers and took the King of Ava's daugh-
ter and married her. This intelligence reached
the ears of the King of Ava, and he despatched his
son Min-yai-kyaw-zwah မင်းရဲကြည်စွာ with a
large force to fight against the Talain King Rah-
zah-dee-yet.

On his arrival at Dalla, the two armies met, and
Prince Min-yai-kyaw-zwah who was armed with
a spear, made a desperate charge, mounted on
the back of an elephant, against the Talain army.
He was killed by one of their Officers and was
buried on the spot by the King of Han-tha-wa-
dee, and a Pagoda afterwards erected there is to be
seen up to the present time, and is situated near
the little town of Kha-bein ခပ်ငါး. After the
conclusion of the battle, the King of Han-tha-wa-

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						dee proceeded to Ava with his army, and arrived on his way at Shoay-gyet-yet ရွှေကျက်ရက်. The King of Ava was afraid when he heard of his coming and despatched a Priest named Pein-yah-thoo-sho ပင်ယာသုရှို့ to enter into a treaty with him. This was effected and the enemy retired with his Army. Reigned 36 years.	
1421	1965	783		Byeen-nyah-da-mah-rah-zah ဗျဉာသမ္ဗရာဇာ။	No remarkable events. Reigned 6 years ...	...	Thee-ha-thoo King of Ava.
1427	1971	789		Byeen-nyah-yan-kike ဗျဉာသရံခိုက်။	No remarkable events. Reigned 14 years ...	...	Moh-nyeen-min-dah-gyee King of Ava.
1441	1985	803		Byeen-nyah-ta-roh ဗျဉာသတရိုး။	No remarkable events. Reigned 6 years ...	...	Min-gyee-ma-hah-thee-ha-thoo-ra King of Ava.
1447	1991	809		Byeen-nyah-gyan-daw ဗျဉာသကျနီးဒေါး။	No remarkable events. Reigned 7 years ...	...	Do. do.

1454	1998	816	Byeen-nyah-deik-pah ဗျောင်းဒိဗ္ဗ	No remarkable event. Reigned 1 year. ...	Ma-ha-rah-zah-thoo-rah, King of Toun-gnoo. Tha-doh-tsaw-min, King of Promé.
1455	1999	817	Queen Shin-tsaw-boo ရှင်စောဗု (See reign of Rah-zah-dee-yet her father.)	The Queen, who was the daughter of Rah-zah-dee-yet ရာဇာဒိရာဇ်, late King of Han-tha-wa-dee, was brought down from Ava by Dah-mah-zay-dee ဓမ္မဝေတီ, a Priest. On her arrival at Ran-goan, she built a fort near the Shoay-da-gong Pagoda, which is called Shin-tsaw-boo-myo ရှင်စောဗုမြို့, up to the present time. She also built seven platforms on the Shoay-da-gong Pagoda hill. Reigned 7 years.	Nan-kyan-shin, King of Ava. Tha-doh-tsaw-min, King of Promé. Ma-ha-zay-yah-thoo-rah King of Toun-gnoo
1462	2006	824	Dah-mah-zay-dee ဓမ္မဝေတီ	This is the Priest who brought the above named Queen down from Ava. Reigned 43 years.	Do. do.
1505	2049	867	Hat-tee-rah-zah ဟတ္ထိရာဇာ	No remarkable event. Reigned 21 years.	Tho-han-bwah, King of Ava. Ba-yeen-dway, King of Promé.
1526	2070	888	Ah-tee-taw-rah-zah or Ta-gah-yoot-pee အတိတ္ထရာဇာ or တကာရွှေပြီ	No remarkable events. He reigned 24 years.	Same King in Ava. Same King in Promé. Ma-ha-rah-zah-thoo-rah, King of Toun-gnoo.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>In the Christian year 1527 and Burmese year 889, Prince Ta-bin-shoay-tee, son of Ma-ha-zay-yah-thoo-rah King of Toungnoo, went to the Shoay-maw-daw ရွှေမုခ်တောင် Pagoda hill with sixty of his bravest horsemen, eight Brahmas and his cousin, for the purpose of getting his ears bored. At this time he was only thirteen years of age. When the King of Han-tha-wa-dee, Ah-tee-taw-rah-zah or Ta-gah-yoot-pee heard of his arrival, he followed with a strong army, and surrounded the hill for the purpose of capturing the Prince and his followers. The Prince and eight Brahmas informed him that they were surrounded by a large body of men. The Prince replied that "it was no affair of theirs, that their business was only to bore his</p>	

ears." After they had done so, the Prince led the way, followed by his cousin and the sixty horsemen, with the eight Brahmas placed in their centre. He observed where the strongest body of the enemy were situated, and boldly passing through their ranks with his followers, returned in safety on Toungnoo. Three years after this event took place, his father died and he succeeded him to the throne of Toungnoo. He had not long ascended the throne when the King of Han-tha-wa-dee, Ah-tee-taw-ra-zah or as he was also called Ta-gah-yoot-pee, sent two of his best generals, Byeen-nya-yan ဗျဉ္ဇောရ် and Byeen-mya-yan-kike, ဗျဉ္ဇောရ်ခိုက်, to Toungnoo to make war against him. Upon this he also assembled together his fighting men, and proceeded to Kyouk-kyee ကျောက်ကြီး to meet them. When both armies met, he was told of the courage and skill in warfare of the two generals of the enemy's forces, and thinking that he would not be able to beat them in a pitched battle, he sent messengers inviting them

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era. Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
					<p>to his camp to enter into a treaty of peace. To this invitation the two generals responded, and after matters were settled, the King of Toungnoo, Ta-bin-shoay-tee တပင်ရွှေထီး, presented each of them with a branch of golden flowers. They then returned to their forces. A few days afterwards, the King of Toungnoo despatched a letter to these two generals in the following words: "As you have already entered into a treaty of peace with me, and I have presented each of you with a branch of golden flowers, see that you observe your promise, by waging Civil war against your Royal Master, and I will join you with my army in about fifteen days." This letter, addressed to the two generals, the King of Toungnoo caused to be</p>	

locked up in a box and despatched to Han-tha-wa-dee by a few of his trustworthy spies. On their arrival, they pretended to make diligent search for them, by enquiring, first of one person and then of another, until they thought they had sufficiently aroused the suspicion of the people; they then dropped the box in Pegu Han-tha-wa-dee city, and made their escape for fear of being discovered.

This box was picked up by some of the Court Officers, and with its contents, handed over to the King. He ordered the box to be opened and the letter found in it to be read. It was thus insinuated into the King's mind, that his two generals were acting treacherously towards him, and on their return he ordered them to be beheaded. When the King of Toungnoo heard of the murder of these two generals, he at once entered Han-tha-wa-dee with his forces and besieged the place. The King fled, leaving his daughter behind him, and arrived safe at En-ga-boo အင်္ဂပူ, where he erected a fort and took up his abode. One year after his coming, while he was out

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
	1550	2094	912		Ta-bin-shoay-tee. တပင်ရွှေထီး.	<p>taking his usual walk in the jungles, he met a Nat-tha-mee နတ်သီး with whom he fell deeply in love; but on her sudden disappearance he went mad. The place was then called Un-ka-poo-rah အံပူရ (<i>Un-ka</i> in Talain means fishery, and <i>poo-rah</i>, mad, or unsteady in mind): at the present time it is known as En-ga-boo. He reigned twenty-three years as King of Han-tha-wa-dee, and died at En-ga-boo one year after he had been dethroned and fled.</p> <p>Proclaimed war against the King of Prome Tharay-kit-ta-rah named Min-goung မင်းခေါင်, and then dethroned him and annexed the Province to Han-tha-wa-dee. At this time the King of Tharrawaddy သာရာဝတီ, Tha-doh-min-goung</p>	<p>Mo-bya-na-ra-pa-dee King of Ava of Shan descent. Mingoung afterwards dethroned King of Prome. Tha-doh-min-goung afterwards assassinated. King of Tharrawaddy.</p>

				သဝိုးမင်းခေါင်, was assassinated by one of his attendants named Nga-mai-goung ငမဲခေါင်, and King Ta-bin-shoay-tee annexed this city also to his dominions.	
				Reigned in Han-tha-wa-dee 8 years.	
1558	2102	920	Tha-mein-taw-ra-mah. သို့ထောရာမ.	Ta-bin-shoay-tee's Queen being in love with Tha-mein-taw-ra-mah သို့ထော့ရာမ one of the Prime Ministers, they both determined to put her husband out of the way; and, accordingly, with the assistance of the Magistrate of Sittang named Tha-mein-tsa-doot, he was murdered, his throat being cut whilst he was bathing his head. Reigned 3 years.	Tha-do-tsaw King of Ava.
1561	2105	923	Byeen-noung ဆုရင် နောင် or Han-tha-wa-dee Tsin-byoo-myah-shin ဟံသာဝတီ ဆင်ဖြူမြွေရှင်.	Byeen-noung, cousin to King Tabin-shoay-tee, he who accompanied the Shoay-maw-daw to the Pagoda hill when he went there to bore his ears, heard of the assassination of his relative when he was at Toungnoo. He immediately proceeded to Han-tha-wa-dee against Tha-mein-taw-ra-mah, Tha-mein-taw-ra-mah knowing that he would not be able to contend against such a formidable	Min-yai-kyaw-zwah King of Ava.

ABSTRACT OF THE KINGS.—(continued).

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>force, made his escape into the township of Pya-pong ပျာပုံ, and put up in a village. To this retreat he was afterwards traced, and captured. On this account it was called Tha-mein-taw ထိုထော, which is the name the place bears to the present day.</p> <p>King Byeen-noung then appointed his younger brother Min-goung မင်းခေါင်, as King of Toun-gnoo, while he himself remained King of Hant-ha-wa-dee. During his reign he annexed the ninety-nine countries of the Shans (Ko-tsai-kotsaw-bwah ဧဇာတ်ဝွာ), as well as the Ava and Siamese principalities.</p> <p>He built a fort at Pegu measuring 2000 tahs, each tah being seven cubits. The ruins of its twenty gates are still to be seen.</p>	

				<p>In the year 1565 of the Christian Era, 927 B. E., he repaired the two great Pagodas, Shoay-dagong at Rangoon, and Shoay-maw-daw at Pegu.</p> <p>Upon the capture of the Siamese principalities he obtained six white elephants, whence he derived his name Han-tha-wa-dee Tsin-byoo-myah-shin တံသာဝတီဆင်ဖြူရှင်။ Reigned 32 years.</p>
1593	2137	955	Nga-soo-dah-ya-kah ငါးဆူဒါရကာ။	<p>In the year 1598 Christian Era, 960 B. E., his younger brother, Ny young-yan-min-da-rah ညောင်ရန်းမင်းတရား, was placed by him on the throne of Ava. Reigned 15 years.</p>
1608	2152	970	Moung-Zin-gah (a Kul-lah) မောင်ဇင်ဂီ။	<p>He erected a Palace and a Fort at Than-lein (Syriam), and proclaimed himself King of Han-tha-wa-dee. He removed a large bell that had been made by Da-mah-zay-dee ဒဗ္ဗဝေတီ and placed it on the north-east side of the Shoay-dagong Pagoda, for the purpose of taking it to Than-lein. This bell is supposed to have contained 180,000 viss of metals. It was 12 cubits in height and 8 cubits in circumference at the</p>

Ny young-yan-min-da-rah, King of Ava.

ABSTRACT OF THE KINGS.--(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
	1620	2164	982	Han-tha-wa-dee dominion is annexed to Ava.	Ah-nouk-phet-loon-min-da-rah-gyee အာနောက်ဘက်လွန် မင်းတရားကြီး	mouth. When they had got it as far as the mouth of the Puzoon-doung creek the vessel sank and the bell was lost. Reigned 12 years. During this year, the King of Ava sent an army against Moun-g-zin-gah (the Kullah), who was at Than-lein. He captured and murdered him and annexed Han-tha-wa-dee to the Ava dominions. He also made prisoners of the whole of Moun-g-zin-gah's family and relatives, took them from Syriam and set them free in the town of Meay-doo မြို့တူ, north of Ava. Up to the present time there are about 1,000 to 1,500 Kullahs (Portuguese, I think,) in this town wearing the dress of the country, having no knowledge of their own language. Reigned 15 years.	

1635	2179	997	Min-yai-deik-pah မင်းရဲဒိပ္ပ.	Son of Ah-nouk-phet-loon-min-da-rah-gyee. When he assumed the Government of the Han-tha-wa-dee dominion after the death of his father, he proclaimed his uncle Tha-loon-min-da-rah-gyee သာလွန်မင်းတရားကြီး King of Ava. Reigned 7 months.
1636	2180	998	Tha-loon-min-da-ra-gyee သာလွန်မင်းတရားကြီး.	Min-yai-deik-pah's uncle. He murdered his nephew and proclaimed himself King of Han-tha-wa-dee, and appointed one of his Prime Ministers, named Tha-doh-da-mah-ra-zah သတိုးဓမ္မရာဇာ, as Magistrate of the place. Reigned 12 years.
1648	2192	1010	Ngah-dat-kyee-ta-gah ငါးတတ်ကြီးတကာ.	Ngah-dat-kyee-ta-gah, son of King Tha-loon-min-da-rah-gyee, succeeded his father on the throne of Ava. He dismissed Tha-doh-da-mah-ra-zah from office, and appointed a new Magistrate at Han-tha-wa-dee. Reigned 19 years.
1667	2211	1029	Pyay-min ပြေမင်း.	Pyay-min succeeded to the throne of Ava. He appointed Min-yai-kyaw-goung မင်းရဲကျော်စွာ as Magistrate of Han-tha-wa-dee. Reigned 18 years.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
1685	2229	1047			En-gah-min အင်္ဂါမင်း	En-gah-min ascended the throne of Ava. He appointed Eng-shay-woon as Magistrate of Hantha-wa-dee. Reigned 28 years.	In 1688 C. E. 1050 G. E. William and Mary were sovereigns of England. In 1702 C. E. 1064 G. E.
1713	2257	1075			Tsa-nay-min စနေမင်း	Tsa-nay-min was the next sovereign. He appointed one Nga-tha-oung ငါသာအောင် Magistrate of Hantha-wa-dee. Reigned 13 years.	In 1714 C. E. 1076 G. E. George I King of England.
1726	2270	1088			Ta-nin-ga-nway-min တနင်းဂနွေမင်း	Ta-nin-ga-nway-min next succeeded to the Kingdom. He appointed a certain Min-yai-oung-nine မင်းရဲအောင်နိုင် Magistrate of Hantha-wa-dee, reigning at Pegu. In 1733 C. E., 2277 G. E., and 1095 B. E., that is to say, seven years after this King commenced his	

1739 2283 1101

Han-tha-wa-dee.

Byah-nine-tee-ra-zah
 ဗျာနိုင်းတိရာဇာ
 or Byeen-nyah-da-lah
 ဗျညာဒလ.

reign, a Talain named Moun-phoon-nine မောင်
 သုံးနှိုင်း of the village of Thayet-oke သရက်အုပ်
 collected a number of men and murdered Min-
 yai-oung-nine, the Magistrate of Han-tha-wa-dee,
 and proclaimed himself King of the place. He
 afterwards went by the name of Tsein-gyah-shin-
 boada-kay-thee ဆင်ကျားရှင်ဗုဒ္ဓကောသိ. At the
 time of this occurrence, the King of Ava died and
 Zee-wah-min succeeded him.

Tsein-gyah-shin-boada-kay-thee was the new King
 in Han-tha-wa-dee. Reigned 6 years.

The late King, Tsein-gyah-shin-boada-kay-thee, was
 a great sportsman, fond of catching wild
 elephants. He took little or no interest in mili-
 tary matters: his Prime Ministers therefore an-
 xiously contemplated the possibility of the King
 of Ava coming against them, in which case they
 would not be able to withstand him. Accord-
 ingly upon one occasion, while Tsein-gyah-shin-
 boada-kay-thee was out on his usual hunting
 excursion, the ministers consulted together and
 agreed that one of them, named Byeen-nyah-da-

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>lah ဗျာဒလ, should be placed on the throne. They thereupon proclaimed him King; and when Tsein-gyah-shin-boada-kay-thee returned from the jungles, they apprehended him and put him to death.</p> <p>After the Prime Minister had ascended the throne, he was called Byah-nine-tee-ra-zah ဗျာနိုင်တိရာဇာ။ He kept with him a very brave man and one endowed with abilities (<i>Loo-zoon-goung လူဝှမ်းကောင်း</i>), named Da-la-ban ဒလပန်း။ He made him General of the forces, and shortly after despatched him in command of a large expedition on land and water against the King of Ava. On his arrival at Ava with his party, he</p>	

captured the King and brought him down to Han-tha-wa-dee, where a white house (*Eing-bew*) was erected for his place of confinement. Here he was kept as prisoner, and received the new name of Han-tha-wa-dee-bah-mein ဟံသာဝတီ၌ မင်း၊ in order to commemorate his being brought down by a Talain King of Ava to Han-tha-wa-dee dominions.

He also gave this General instructions to remain at Sa-gine ဝင်ကိုင်း appointing Byeen-nya-kyee ဗျောကြီး at Ava. At this time the inhabitants of all the towns and villages at Ava took the oath of allegiance, with the exception of three Myo-thoo-gyees and their people. The thoogyees' names were Kway-gong-na-eing ကွေ့ဂုံနအိန္ဒိ of Oke-poh အုတ်ဘို town, MOUNG-CHIT-NYEO မောင်ခြစ်ညို of Da-rin-ta-poh ဒရင်တပို, and MOUNG-OUNG-ZAY-YAH မောင်အောင်ဇေယျ of Mouk-tso-poh မုတ်ဆိုးဘို. This circumstance was considered a good omen, and the Burmese have thus written of it ဘိုသုံးဘိုတဘိုမီး တောက်လတန့်, "Of three furnaces, one will shine like fire." This has reference to the fact that the name of each town ends with *poh*, meaning a furnace; one of the three therefore, Oke poh, Da-rin-ta-poh or Mouk-tso-poh, they concluded, would shine like fire. It was also said အောင်ဇေယျတုသဗ္ဗဇီဝံ OUNG-ZAY-YAH-TOO thab-bah-min-ga-lan. *Oung* means victorious; *Zay-yah-too* (Pali) conquerors; *Thab-bah* (Pali) whole; and *Min-ga-lan* (Pali) whatever removes evil.

While the Myo-thoo-gyee MOUNG-OUNG-ZAY-YAH မောင်အောင်ဇေယျ of Mouk-tso-poh မုတ်ဆိုးဘို was asleep, one of his arms shone like fire; the people of the house discovered this, poured water on it, and roused him from his slumber. When he awoke, the people who were about him told him, that while he was asleep, one of his arms shone like fire. On hearing of this strange occurrence he immediately sent for a number of Brahmas, fortune tellers (*Baydin-sayah-meah* ဘေဒင်ဆရာမြား), and other wisemen (*Pyeen-nyah-shee-loo-meah* ပညာရှိလူမြား), and inquired of them the meaning of it, and what his destiny was to be. They explained that it was a very good omen, and that he would shortly become a King.

MOUNG-CHIT-NYEO of Da-rin-ta-poh, hearing of the words "of three *pohs* one will shine like fire" determined upon becoming a King. He collected a large body of men, and sent to Kway-gong-na-eing of Oke-poh, and MOUNG-OUNG-ZAY-YAH of Mouk-tso-poh to join him, both however declined to do so. He then marched with his men to fight against the latter, but he was beaten and had to retreat.

About this time the King of Han-tha-wa-dee heard that a Nga-pee ငါးပိ fish in the market evinced signs of life by wagging its tail. He sent for the King of Ava, whom he had in confinement in the white

house (*eingbew*), to interpret this omen to him. The King replied that as he is like one that is dead, unable to do any thing of himself, there is another Burman in Ava who will arise and war against him. At this the King of Han-tha-wa-dee was greatly enraged, and caused the King of Ava to be drowned in the Pegu river, in the Pau-line quarter; now known as the Pau-line quarter of the present town of Pegu.

Not long after Byah-nine-tee-ra-zah, King of Han-tha-wa-dee, had done this, he heard that MOUNG-OUNG-ZAY-YAH of Mouk-tso-poh, had advanced to about 30 tines, or 60 English miles, south of Tsa-gine town ဝဏ်ကိုင်းမြို့, and had erected a fort there out of Palmyra trees. Upon this he sent a force by water as far as KYOUK-MYOUNG ကျောက်မြောင်း where they landed and proceeded to Mouk-tso-poh. MOUNG-OUNG-ZAY-YAH had already collected together sixty-eight of his bravest men, but in an encounter with the army of the King of Han-tha-wa-dee, he and his men had to retreat. MYO-THOO-GYEE and MOUNG-CHIT-NYEO of Da-rin-ta-poh also joined the Talain forces of Han-tha-wa-dee in the fight. They all returned without being able to take MOUNG-OUNG-ZAY-YAH.

In the year 1753 C. E., 2297 G. E., and 1115 B. E., MOUNG-OUNG-ZAY-YAH မောင်အောင်ဇေယျ, MYO-THOO-GYEE Mouk-tso-poh, erected a fort in this town, and called it Mouk-tso-poh-myo မုတ်ဆိုးသိုမြို့ or MYOUK-MYO မြောက်မြို့, or KONG-BOUNG-MYO ကုံးဘောင်မြို့, or Ya-da-nah-thein-ga-myo ရတနာသိင်္ဂီမြို့, and proclaimed himself King of the place, styling himself Ah-loung-pa-ra-gyee အလောင်းဘုရားကြီး. During this year, he apprehended Ka-thai, ကသည်း King of Mun-Ee-poo-ra မနိပူရ, and Kway-gong-na-eing ကွေဂုန်နအိန် Thoo-gyee of Oke-poh, the latter being the one of the three *pohs*, who had attempted to become King.

In the same year, Ah-loung-pa-ra-gyee collected together a thousand soldiers, and came to Ava and Sagine and fought against General Dalaban, who had been placed in charge by the Talain King of Han-tha-wa-dee. The General made his escape and returned to his King.

Ah-loung-pa-ra-gyee also annexed the ninty-nine Tso-bwahs of the Shan states ရှမ်းဇေဇဝော်ဂွား and appointed one of his sons, MYA-too-

min မြေထူးမင်း, as Magistrate in charge of Eng-wah ဘင်ဝ and Sagine towns.

In the year 1754 C. E., 2298 G. E., and 1116 B. E., the King of Han-tha-wa-dee Byah-nine-tee-ra-zah assigned his brother, the heir-apparent, to the command of a force which was appointed to march against Ava and Sagine and to lay siege to the place. On their arrival, Ah-loung-pa-ra-gyee came out with his army and fought them, and compelled them to retreat to Han-tha-wa-dee. The heir-apparent returned to Prome and there took up his abode. As soon as intelligence was brought to King Ah-loung-pa-ra-gyee, he built a large war-boat, and named her Hmine-thai-thai. With thirty-six other small guard boats, he came down to Prome in person and drove the heir-apparent and his party out of the place, and obliged them to retreat to Than-lyen-kin သံလျှင်ကင်း, opposite Yan-doon ညောင်တုံး which at present is called Yan-ghen-san-yah ရန်ကင်းဝံရ.

The heir-apparent and General Dalaban blockaded the river mouth of Talain-tat တလိုင်းတပ်, a place situated a little below Yan-doon ညောင်းတုံ. Ah-loung-pa-ra-gyee followed him with his forces in the war-boat Hmine-thai-thai, and arrived at the town or village of Khoo.dooh ကူနွတ်. At this place he erected a temporary palace or Dhurbar, and issued a mandate that the name of the town or village was to be changed to Myan-oung မြန်အောင်. He thence proceeded to the blockade and routed the enemy, and destroyed the place.

The heir-apparent and General Dalaban, finding things too warm for them, left, and retreated to Da-gong ဒဂုံ; King Ah-loung-pa-ra-gyee followed and drove them away from this place also, and obliged them to retreat to Han-tha-wa-dee. King Ah-loung-pa-ra-gyee after this said he had nothing to fear, and changed the name of this place from Da-gong to Yangong (Rangoon); *Yan* meaning enemy, and *Kong* finished. He erected a palace here and resided near the river bank and called it Yan-bong-quín ရန်ပုံတွင်း.

The King of Pegu Han-tha-wa-dee again despatched General Dalaban with two vessels and a strong force of men against Ah-loung-pa-ra-gyee. They came to anchor at Than-lyen (Syriam). King Ah-loung-pa-ra-gyee forthwith sent an army against them; they were beaten

however, and had to retreat on three different occasions. Ah-loung-pa-ra was greatly annoyed with the Officers who commanded the expedition, whereupon one of his Captains, named MOUNG-TOON မောင်တွန် volunteered to make an attempt himself. Out of a hundred thousand men he picked a hundred whom he considered the bravest, and manned the war-boat "Hmine-thai-thai" fixing at her bows a very sharp instrument. Thus provided he sailed to meet the enemy. With a favorable breeze and after hard rowing, he ran his vessel foul of the enemy's boats, and in the bustle and confusion of the moment, boarded and captured them. General Dalaban effected his escape, and went back again to Pegu Han-tha-wa-dee.

After this victory, King Ah-loung-pa-ra-gyee proceeded to SHOAY-POH-MYO ရွှေဘိုမြို့ or Ya-da-nah-thein-ga-myo ရတနာသိင်္ဂီမြို့ appointing MOUNG-TOON commander-in-chief at Dagong (Rangoon).

In the year 1756 C. E. 2300 G. E. 1118 B. E. King Ah-loung-pa-ra-gyee appointed his eldest son, Sagine-mein စင်ကိုင်းမင်း, to the charge of SHOAY-POH ရွှေဘို, or Ya-da-nah-thein-ga ရတနာသိင်္ဂီ, and returned by the TOUNGNOO route to Rangoon, accompanied by his second son MEAY-TOO-MEIN မြေတူးမင်း, and a number of his officers. Before leaving ZINE-GA-NINE မြင်းဂနိုင်း (opposite the present town of Pegu), he erected a fortress there and called it ZAY-TOO-WA-DEE ဇေတုဝတီ. From this point he sent a strong force, both by land and water, against the King of Pegu Han-tha-wa-dee, who induced by fear, sent him his daughter MAH-GONG မရက်, provided with presents. Notwithstanding this Ah-loung-pa-ra-gyee took the King of Han-tha-wa-dee, BYAH-NINE-TEE-RA-ZAH, prisoner, and confined him in a white house (*eing-bew*) at SHOAY-POH, or Ya-da-nah-thein-gah.

The son of the King of Han-tha-wa-dee, MOUNG-TAW မောင်ထော်, became a PHOONGYEE, or Priest at Rangoon. THEIN-GA-THOO သိင်္ဂီသူ, the King's brother, was placed in charge of TOUNGNOO.

In the year 1757, C. E. 2301, G. E. 1119, B. E., the King took with him his son, MEAY-TOO-MEIN မြေတူးမင်း to YO-DA-YAH ရိုးဒရာ့ on the Siamese territories. At this time, General Dalaban took the oath of allegiance to the King, in consequence of which he received the

appointment of Let-wai-boh လက်ဝဲဗိုလ်, or left hand general, and Mounng-toon မောင်တွန် Set-boh လက်ဝဲဗိုလ်, right hand general. These two generals accompanied him when he was proceeding to the Siamese territories.

On their arrival at the mouth of the Mergui river, Ah-loung-pa-ra caused a fort to be erected, and called it Oung-tha-wa-rah အောင်သာဝရ. He conquered all the towns and villages from Mergui to the Siamese territories.

At Siam, the King took the oath of allegiance, and Ah-loung-pa-ra-gee permitted him to retain his dominions, and himself remained in Siam for about three years, after which he died. His son, Meay-too-mein, caused his body to be embalmed in honey and brought down to Shoay-poh, or Ya-da-nah-thein-gah. Reigned 8 years.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
1760	2304	1122			Sagine-mein စင်ကိုင်းမင်း	Sagine-mein စင်ကိုင်းမင်း succeeded his father on the throne of Ava. In the year 1761 C. E. 2305 G. E. 1123 B. E., he removed from Mouk-tso-poh to Sagine, erected a Palace and a fort, and resided there. Reigned 3 years.	
1763	2307	1125			Meay-too-mein မြေထူးမင်း	Meay-too-mein မြေထူးမင်း succeeded his brother on the throne. He removed his Palace from Sagine to Ava, erected a fort and made it his abode. During his reign, the carcass of a white elephant was observed to float down the river and come ashore at a place called Sin-byew-kyoon ဆင်ဖြူကျွန်း.	

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christain year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>The King went to inspect it, and standing on the carcass called himself Sin-byew-shin ဆင်ဖြူရှင်.</p> <p>Sin-byew-kyoon is an island opposite Yay-nan-choung ရှေးချောင်း. The King appointed a Talain noble named Byen-nya-zeng Magistrate of Hantha-wa-dee. He paid a visit to Da-gong (Rangoon) and repaired the Shoay-da-gong Pagoda.</p> <p>This Magistrate, eleven years after he was appointed, waged war against the King, and was assassinated; his followers fled in boats by sea, some perished, and some landed in safely on the Nicobar Islands, and settled there. They are at present called Loo-</p>	

1776 2320 1138

Sin-goo-mein
ဝင်ကူမင်း

yine လူရိုင်း, or the wild tribe. They speak a language peculiar to themselves, a mixture of Talain and Burmese with some others.

King Sin-byew-shin ordered that a hundred women of the captured Talains should be brought up from Han-tha-wa-dee to cultivate land, the produce of which was to be kept for his own use: he also directed that their working place should be called Mah-ta-yah မတရာ, because of the hundred women being kept there at work. Reigned 13 years.

Sin-goo-mein ဝင်ကူမင်း: was the next occupant of the throne, he appointed Ma-ha-gyee မဟာကြီး Magistrate of Han-tha-wa-dee.

In the year 1778 C. E., 2322 G. E., 1140 B. E., he ordered a large bell to be made at the Shoay-dagong Pagoda which is at present hung up on the south-west side of the Pagoda.

Four years after this two Talains named MOUNG-TSAT မောင်ငုတ်, and MOUNG-KOON-HTAW မောင်ကွန်ထော်

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						collected about three hundred Talains, all wearing jackets and armed with daggers or knives which they kept concealed on their persons, and murdered the Magistrate of Han-tha-wa-dee.	
						The King sent a body of men after them; some made their escape to Yoh-da-yah ဂိုဒား (Shan states) Siam, and others, who were arrested and found guilty, were sentenced to be burnt alive. Reigned 5 years.	
1781	2325	1143			Moung-moung မောင်မောင်	Moung-moung မောင်မောင် ascended the throne of Ava. Reigned 7 days.	
1781	2325	1143			Bah-dong-mein ဘဒုံမင်း or Boh-daw ဘိုးတော်	Bah-dong-mein ဘဒုံမင်း or Boh-daw ဘိုးတော် one of King Ah-loung-pa-ra-gyee's sons, ascended the throne.	

In the year 1782, C. E., 2326, G. E., 1144, B. E., he erected a Palace and a fort, Tee-poung-gah ထီးဘောင်းကား, on the north-east side of Ava, and named the place Am-ma-rah-poo-ra အမရပူရ, *Am-ma-rah* (Pali), peace, or, no enemy; *Poorah*, Kingdom.

He appointed Ma-ha-kyeo-zwah မဟာကြိတ္တ Ma-gistrate of Han-tha-wa-dee.

In the year 1783 C. E., 1145 B. E., the Prime Ministers of the Arracan King, whose names were Yau-da-noung, Dah-pyne-pyee, Let-kike-toung-zah and Eh-myo-za, being dissatisfied with their sovereign, petitioned the King of Ava to send an army and take the place, promising to deliver up their King. Boh-daw, King of Am-ma-rah-poo-ra accordingly sent an army commanded by the heir-apparent, Eing-shay-min (his eldest son), Toungnoo-mein and Pyeay (Prome) mein. These Kings conquered the country, but the King of Arracan effected his escape.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>Nan-da-thoo နန္ဒထူ was appointed Magistrate of the place. King Boh-daw's son conveyed a Pagoda made of metal from thence to Ava, where it is to be seen at the present time.</p> <p>In the year 1786, C. E., 2330, G. E., 1148, B., E., he appointed one Tee-lin-myo-za as Magistrate of Han-tha-wa-dee.</p> <p>In the year 1789, C. E., 2333, G. E., 1151, B. E., King Bah-dong-min ဘဒ္ဒဝင်း (Boh-daw) came down to Pegu, repaired the Shoay-maw-daw ရွှေမေတ္တာဝေဝေ Pagoda, and put a new umbrella on the top of it. The circumference of the base of the umbrella measured 29 cubits, the height 25. After he had seen this finished, he returned to Ava.</p>	

In 1795 C. E., 2339 G. E., 1157. B. E., he appointed
Myeay-dai-myo-zah မြေထဲမြို့စား Magistrate of
Han-tha-wa-dee.

In 1797 C. E., 2341 G. E., 1159 B. E., one Nga-thoot-
paw ငွေတွတ်ပေါ်, a Talain, collected a body of
men at Martaban, and proclaimed himself head of
the place. The magistrate of Han-tha-wa-dee here-
upon sent a number of armed men after him, but
he and some of his followers escaped to Yo-da-yah
(Siam); of the rest, some were arrested and put to
death, while the others, about three hundred in
number, obtained their reprieve through the inter-
cession of Queen Ma-loon-may မလ္လနမယ်. These
people were kept to cultivate paddy land at Nyoung-
choung ညောင်ချောင်း of Do-na-byew township,
and at Kyi-daw-choung at En-ga-boo township.
They had to pay a yearly tribute to the King of
Ava in paddy.

These people were afterwards called by the name of
La-mine လာမင်း which means the *King's cultivators*.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>In 1808 C. E., 2352 G. E. 1170 B. E., Boh-daw, King of Am-ma-ra-poo-ra, appointed Tha-kin-moung-shoay-tha သခင်မောင်ရွှေသာ; Magistrate of Hant-ha-wa-dee.</p> <p>During this year a certain Dine-woon ခိုင်းဝန်, a man of a cruel disposition, was appointed general in command of a force sent against Yoh-da-yah. He did not proceed as far this place but remained at Da-way (Tavoy) ဒါးဝယ်. It was the custom with him to cause two or three men to be murdered every day on very frivolous charges, such as placing a cigar across the ear; placing the hands on the hip while speaking to a friend in the streets; tying up the putso (Ka-doung-kyeik). The method of murdering them which he adopted was by tying them,</p>	

hand and foot, and laying them down on the river bank at low water, so that when the tide returned they might be drowned. Some he caused to be beheaded, and others hung &c. He remained at Tavoy three years. The King upon representation of this tyranny and cruelty towards the people, sent an officer named Wa-ra-kine ဝါးရခိုင် to arrest him, but he made his escape in a kat-too ကတ္တူ (a large Burmese sea-going boat) and arrived at Ava, when he was dismissed from office.

In 1811 C. E., 2355 G. E., 1173 B. E., the King appointed Myeay-dai-mein-gyee မြေထဲမင်းကြီး, as Magistrate of Han-tha-wa-dee.

At this time the following men were in turn magistrates of Arracan.

1. NAN-DAH-THOO.
2. DINE-WOON-MEIN.
3. TINE-DOH-WOON.
4. MOUNG-PA-THEE.
5. MOUNG-KYEO-LAH
6. NOH-RAH-TAH.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>During the time the last Magistrate was in charge, six Arracanese viz., Nga-chin-byan, Let-young-bway, Nga-chee-loo, Pay-let-tha, Poh-lah-kine, and Nga-than-doh, collected a number of people, fought against the Magistrate, and were beaten after which they made their escape to Mouk-too-da-ra-ga in Bengal.</p> <p>In the year 1812 C. E., 2356 G. E., 1174 B. E., Mr. Canning or ကပ္ပိတံတြိနုင် came to Rangoon and demanded* that Syriam should be made over to the English. He also brought a lot of valuable presents for the King.</p> <p>The Magistrate of Han-tha-wa-dee, Myeay-dai-mein despatched his letters and presents to the King of Ava, Bah-dong-mein ဘဒ္ဒံမင်း, which the King</p>	

1819 2363 1181

Sa-gine-mein
စင်ကိုင်းမင်း

received, but declined giving up Syriam. Mr. Can-
ning therefore returned. The Magistrate of Han-
tha-wa-dee then despatched MOUNG-EIK မောင်အိပ်,
Chief Clerk of the Hloot ဣတ်, or high Court, to
inform the Governor-General, that six Arracanese
culprits had made their escape from the King's
dominions, and had arrived in Calcutta: he asked
that they should be given up. The Governor-
General, however, refused to do so. Reigned 37
years.

Sa-gine-mein စင်ကိုင်းမင်း, grandson of the last
King, ascended the throne. He appointed MOUNG-
KYEAH-MEIN မောင်ကြွေမိုင်း, Magistrate of Han-
tha-wa-dee. He removed his Palace to Ava in the
third year of his reign, *i. e.*, 1822 C. E., 2366 G. E.,
and 1184 B. E. He appointed MOUNG-SAN-BYEAW
မောင်ဝံဖြေ, as Magistrate of Arracan.

During the time this Magistrate was in charge, an Eng-
lish vessel anchored at Ngat-Oon-gyoon ငတ်အုန်း
ကျွန်း Island for water. As soon as the Magistrate
heard of this arrival, he drove the English away,

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>and set up a flagstaff on the Island hoisting the Burmese flag. A short time afterwards two English men-of-war came and cut the Burmese flagstaff; set up a new one of their own, and hoisting the English flag fought against the Arracanese Magistrate and compelled him to retreat. After they were driven away, the English vessels left the port. When the King heard of this, he appointed Moungyit မောင်ရည်, giving him the title of Ban-doo-la ဗန္ဓုလ as General, and despatched him to Arracan with a large force of about 30,000 men. The General posted some of his Officers and men near Dah-gah (Dacca) and Mouk-thoo-za.</p> <p>In the year 1824 C. E., 2368 G. E., 1186 B. E., the English and Burmese were at war at Dah-gah</p>	

(Dacca) ဒါဂါ and Mouk-thoo-za မုတ်သူးဇာ. The war ships and thirty-one gun-boats, belonging to the English, arrived at Rangoon at flood tide on the evening of the 14th Ka-song Lah-zan 1186 B. E., at about 3 P. M. The King of Ava forthwith sent down an army against the British, but they were repulsed by them on three or four different occasions. The King of Ava therefore ordered General Ban-doo-la to return from Arracan. He obeyed, and remained at a place called Kyeik-kay-hloot, and sent a strong force to surround the Shoay-da-gong Pagoda hill where the British were encamped. Ban-doo-la was beaten back, and fled with his army to Do-na-byew ဒုနာဗျေ. The British followed them up both by land and water. The land force encamped on the opposite shore, from which they fired grape shot (*bhong*) on the Burmese army. Here Ban-doo-la received a severe wound in the thigh from the fire of the British, from the effects of which he died. From this place the Burmese army retired to Prome, but, finding that the English were at their heels, they retreated to Ma-loon မလွန်. From this post they were also driven,

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>till at last they were compelled to go back to Ava, after which the British marched direct to Yan-da-boo.</p> <p>The King, hearing of their approach, despatched messengers with a flag of truce, and made peace by agreeing to pay the whole of the expenses of the war, which amounted to Rupees 10,000,000, and by giving over to the English eight towns viz, Tavoy ခါးဝယ်မြို့, Mer-gui မြိတ်မြို့, Maulmain မော်လမြိုင်မြို့, Tenasserim တနင်္သာရီ and four towns of Arracan.</p> <p>In the year 1826 C. E., 2370 G. E., 1188 B. E., the King appointed Men-gyee-moung-khine မင်ကြီးမောင်ခိုင် Governor of Han-tha-wa-dee. At this time, Moung-that မောင်သတ်, (a Talain who was</p>	

appointed by King Bah-dong Magistrate of Than-lyen), wishing to become King, appointed MOUNG-tee မောင်တီ, and MOUNG-mee-san မောင်မီးဆဲ general at Pegu, and MOUNG-htaw-lay မောင်ထော်လေး (the present pensioned Tsee-kai of Maulmain,) and MOUNG-gnan မောင်ငံ generals at Dalla. These officers collected a number of men and surrounded Rangoon.

At this time three others (Karens), Nga-phyew ငါးဖြူ, Nga-nah-gaw ငါးနားဂေါ့ and Nga-tee-loh ငါးတီလို, rose against the Magistrate of Bassein, and compelled him to betake himself to flight, pursuing him as far as Do-na-byew.

One month after the Talains had surrounded the town and fort of Rangoon, the Governor, Men-gyee-moung-khine, collected three hundred brave men, each armed with a sword, and promised them a handsome present for every Talain head they brought him, a promise which he fulfilled. During this outbreak a force arrived from Ava and the Talains retreated again to Syriam.

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>In the year 1827 C. E., 2371 G. E., 1189 B.E. MOUNG-that, MOUNG-gnan, MOUNG-htaw-lay, MOUNG-tee and MOUNG-mee-san, with a number of Talain followers, made their escape in boats, by way of the sea. Of these many were drowned by the wreck of their boats on the sand bank of Kud-dee-thoung ကဒီသောင့်, and the remainder arrived at Maulmain. Some of those who were arrested were put to death at Syriam, and others obtained their reprieve.</p> <p>The Karens Nga-phyew, Nga-nah-gaw and Nga-tee-loh, also made their escape.</p> <p>In the year 1834 C. E., 2378 G. E., 1196 B. E., Mengyee-moung-khine မင်းကြီးမောင်ခိုင် died at Ran-</p>	

1837 2381 1199

Tha-ya-wa-dee-mein
သာယာဝတီမင်း

goon, and Moun-g-wah မောင်ဝ was appointed his successor.

In this year Tha-ya-wa-dee-mein သာယာဝတီမင်း, brother of the Sa-gine King, dispossessed the latter and ascended the throne. He removed his residence to the Palace erected by his grandfather at Am-ma-ra-poo-ra.

He appointed Moun-g-doke-kyee မောင်တုပ်ကြီး as Governor of Han-tha-wa-dee. Two years afterwards he appointed to the dignity Moun-g-hmay မောင်မွှေး, who died and was succeeded by Moun-g-hmaw မောင်မွှော်.

In 1841 C. E., 1203 B. E., the King paid a visit to Rangoon. He landed at Thud-dah-daw တံတားတော် (now called General Godwin's wharf), and walked up the road to a temporary palace erected for him: from that time the road was named Lan-mah-daw လမ်းမတော် (Royal road).

He remained at Rangoon for about a year, repairing the Shoay-da-gong Pagoda: he also caused a large

ABSTRACT OF THE KINGS.—(continued.)

No. of Kings.	Christian year.	Year of Gaudama.	The present Burmese Era.	Names of the dominions.	Names of Talain Kings.	Remarkable events in the reign of each King and the number of years he reigned.	Names of the reigning Kings of Burma.
						<p>bell to be cast and hung up near it. The weight of the bell was 25,940 viss and 19 ticals.</p> <p>He appointed Moun-g-shan-ga-lay မောင်ရှင်ကလေး as Magistrate of Han-tha-wa-dee, and three years afterwards he put Moun-g-shoay-mein မောင်ရွှေမင်း in his place. He had reigned nine years when he became deranged and was succeeded by his son,</p>	
1846	2390	1208			<p>Toung-dwin-choung-mein တောင်တွင်းချောင်မင်း</p>	<p>Toung-dwin-choung-mein တောင်တွင်းချောင်မင်း.</p> <p>He appointed Moun-g-dike မောင်တိုက် as Magistrate of Han-tha-wa-dee at Rangoon. After three years, he dismissed him and appointed Moun-g-oke မောင်အုတ်. This magistrate was well known for receiving presents and bribes, and neglecting the interests of his king and the people. It</p>	

was his constant practice to send his private friends, men who bore bad characters, about the town to excite quarrels among the rich and respectable, and cause them to be brought up before him and accused, in order that he might persecute them till they paid handsomely for their release. He had from twenty to thirty concubines. Whenever he took a fancy to a young maiden, and her parents refused to give her to him, he would immediately accuse them upon some frivolous charge, such as having glass windows to their house, the house being built like a Palace, or that they had a gold bedstead in it &c., &c., and would confine them until they acceded to his wishes.

At this time the King also neglected the affairs of his Government through the strong attachment he had to cock fighting and other pastimes. The Magistrate of Rangoon knew this, and did as he liked, oppressing the inhabitants by heavy taxation, imposing high rates on custom duties, and acting rashly with commanders of ships, &c.

He carried on this vexatious system for a considerable time ; but when he attempted, in a similar manner, to oppress some Captains of English vessels, his conduct was represented to the British Government by their European commanders.

Captain Harold Lewis,
the present Master At-
tendant of Rangoon, and
a Captain Shepperd.

This brought a fleet to Rangoon under the command of Commodore Lambert, which anchored in seven fathoms of water at Elephant point. They arrived on Tuesday, the 3rd Lah-zan of Nat-daw, 1213 B. E., 1851 C. E. A few days after their coming, a ship and a steamer, (called by the Burmese *shoay-chein* ရွှေချိန်*) came to anchor off the town of Rangoon, with Commodore Lambert on board. The next day, four English officers proceeded to the Magistrate's house, and handed him a letter to be delivered to the King. The former received it, and asked these gentlemen for forty-five days' time to get them back an answer to it.

On the receipt of this letter by the King, he dismissed MOUNG-OKE မောင်အုတ်, and appointed MOUNG-HMONG မောင်မှုံ as General over a force consisting of 30,000 men to be stationed at Rangoon.

He also despatched General MOUNG-NYEW မောင်ညွှိ with 20,000 men to Bassein, and General MOUNG-BWAH with 30,000 men to Martaban.

A few days after General MOUNG-HMONG arrived at Rangoon with his forces, four English Officers went to his house to see him during the afternoon ; and when they had remained there about an hour, they were informed by some of his attendants, that the general was asleep and could not receive the visitors. Thus unable to obtain an audience with the Magistrate, they returned to their ship. After their departure the Burmese Magistrate ordered eight stockades to be erected with rough logs of timber. One at Seal-wa, သီလဝါ, at Dalla, at Ka-mah-ka-seet ကမာကဆိတ်, at En-ga-boo, at the present main wharf POUNG-daw-ta-dah မောင်တော်တံတာ, at Yan-bong-quin ရန်ပုံခွင်, at Ok-ka-lah-ba ဥက္ကလာဘ (the present cantonment boundary), and at Da-noke ဒနုတ်.

In the year 1852 C. E., 1214 B. E., on the 11th increase of the moon of Ta-goo, a number of steamers and sailing vessels entered the

* The figure-head was a woman : the Steamer was the "Rattler."

port of Rangoon and opened fire on the town. About the same time Martaban and Bassein were also bombarded; and the following day the Shoay-da-gong Pagoda hill was stormed and captured. The Burmese General, MOUNG-HMONG, made his escape to Nga-yoke-koung-choung ငရုတ်ကောင်းချောင်း in the Mau-bee မော်ဘီ jurisdiction.

Four Bohs ဗိုလ်, or Captains, belonging to MOUNG-HMONG's force viz, Tha-ya-wa-dee-boh သာယာဝတီဗိုလ်, MYAN-OUNG-BOH မြန်အောင်ဗိုလ်, Boh-dway-gyee ဗိုလ်ဌေးကြီး, and Nat-so-let-wai နတ်စုလက်ဝဲ, with a force of 10,000 men, stationed themselves at En-ga-boo. A few days after they arrived, a steamer left Rangoon and drove them away from the place. This was the first British steamer to go up the Irrawaddee.

When intelligence reached the King that his troops had been beaten at Rangoon, Martaban, and Bassein, he despatched MOUNG-KYEE မော့ကြီး, (son of the Ban-doo-la mentioned above) giving him the title of Ma-ha-ban-doo-la မဟာဗန္ဓုလ, with a large re-inforcement. He remained with his men at a place a little below Prome, called Ah-kouk-toung အကောက်တောင်. MOUNG-KYOUK-LONG မောင်ကြောက်လုံး he sent to Shoay-gyeeen ရွှေကျင်, and MOUNG-NGYEW မောင်ညို to Thee-dah ထီဒါ near Bassein. During the month Wah-so of this year, there being plenty of water in the river, one of the steamers proceeded up the Irrawaddy to Prome, and, while returning to Rangoon, found Ma-ha-ban-doo-la and his men crossing the river off Ah-kouk-toung. The steamer opened fire and did great havoc, the greater number of the enemy being shot, and many drowned. A short time after this, the King sent another General to replace Ma-ha-ban-doo-la, named KYOUK-PA-DOUNG ကျောက်ပဒေါင်း.

At this, Ma-ha-ban-doo-la left the Burmese camp, and came to seek protection of the English; and the writer of this narrative received him about midnight, while on picket duty at Prome.

During this year the King of Ava was dethroned by his brother, the present King, MIN-DONG-MEIN မင်းတုန်းမင်း.

Moung-nyew, General at Thee-dah-myo သီဒါမြို့, Kyouk-pa-doung, General at Prone, and Moung-kyouk-long, General at Shoay-gyeen, having lost all command over their men, in consequence of their King being dethroned, returned to Ava. During this year the British took possession of the whole of the Talain-thong-yat ထိုင်းရတ်, or the three Talain dominions before mentioned. From this date up to the present time, the country has made rapid progress as will be gathered from other chapters of this narrative.

CHAPTER II.

The past History, from the oldest date up to the present time, of the towns of Dalla, including Twan-tay, An-gyee, En-tay, and Pyah-pong, is taken from Talain records.

In or about the Burmese year 68, or 3380 of the year of the world, the King Oo-ka-la-bah ဥက္ကလာဘ first formed a dominion in the Island of the Tha-mine-sa-gah သမိုင်းစကား (which means in the Talain tongue, *a fishing Island*) and called it Din-nya-wa-dee ဒင်ညဝတီ.

In the 35th year of his reign he removed his Palace to Da-gong or Rangoon, for the purpose of building the Shoay-da-gong Pagoda with the assistance of the two Talain traders, who brought the eight hairs of Gaudama with them. *Vide Chapter III.*

During his stay at Da-gong ဒဂုံ, his Prime Minister, Tha-mein-taw-byeen-nyeah သမိန်ထောဗျညား ascended the throne of Din-nya-wa-dee.

In the year 111 of the Burmese Era, and 3423 of the world, this latter King built a Pagoda at May-yew-dah မေယုဒ, at present called Twan-tay-shoay-tsan-daw တွံတေးရွှေဆံတော်. (*Vide Chapter III.*) He reigned 45 years.

His brother, Byeen-nya-kaw-day ဗျညားကောဒေ, next ascended the throne. During his reign, he repaired the Twan-tay-shoay-tsan-daw Pagoda. He reigned 50 years.

The Talain historians relate that for the next 300 years after his reign, this place remained uninhabited.

In the Talain history the following fable is related regarding the old town of Dalla.

On the Island of Dalla, there was a wood-oil tree on which an eagle built her nest, and laid an egg, whence came out a boy child. Both the male and female bird took hold of the child by his arms, and laid him down on the earth. These eagles fed him until he attained the age of about 14 years, after which he provided for himself. One day he caught a large fish and smoked it near the fire; soon after he had finished, he observed a vessel come near the shore for water, and on the people landing, he made enquiries of them whence they had come. They replied that they had come from the Kingdom of Mah-lab-dee-pah မာလာပီတီ, where a King reigned. On hearing this he sent the smoked fish as a present to the King, and asked for a piece of cloth in return to cover his nakedness. They presented the fish to the King. Seven months subsequent to this, an insect called Tsee-mee-tset တီးမီးတေ့, (an ear-wig) got into the King's ear, and gave him a severe head-ache, which lasted for several days. One day, while he was lying down before his breakfast table, on which the smoked fish was served, the insect crawled out of his ear and commenced eating the fish. The King was immediately relieved of the pain. On rising, he observed that the insect was eating the fish which the boy had sent him as a present, and considering that the fish had attracted the insect out of his ear, he sent the boy a gem of great value, which he put into a cocoanut carefully covered up. On the receipt of this present, the boy, not knowing what was inside the cocoanut, said, "of what earthly use is this to me, I wanted some cloth with which to cover myself." So he laid aside the cocoanut with the gem in it.

Shortly after this, when another vessel arrived from Zin-may ဇင်းမယ်, he handed to the people of this ship, the cocoanut he had received as a present, directing them to hand it over to their King on their return home, and to ask him to send back a piece of cloth. The King took the present and caused a putso to be made with gold and set with precious stones, which he put into a cask and sent to him. The boy not knowing how to open it, and believing it was but a cask, exclaimed "of what use is this to me, I want cloth." And so he laid the cask aside.

Not long after this, another vessel arrived from Ceylon သီဟိုဠ် ; so he sent the cask with its contents to the King, requesting him to send back a piece of cloth. The King thereupon sent him a bow (လေးစကြာ *lay-tset-kyah*), which, when he had received, he laid aside, as he was unacquainted with the use of it.

Shortly afterwards, another vessel arrived from Thut-tong သထုံ, or Thoo-woon-na-bong-mee သုဝဏ္ဏဘူမိ, so he transmitted the bow as a present to the King of the place. At this time there was an insurrection prevailing in the town; and, on receipt of the bow, Lay-tset-kyah, the King dispersed his enemies by merely aiming it at them. The King, overjoyed at this, sent him his daughter as wife, in company with a number of followers. The boy however was afraid of them and ran away. They shouted to him, and told him that they had brought a Princess for his wife; but he still kept running till he arrived at a wood-oil tree, up which he climbed. The Princess followed, and from below the tree told him, that her parents had sent her to him as his wife: still in dread he mounted to the top of the tree, and from thence fell, and was killed.

The Princess then told her followers, that as her father had sent her to be the boy's wife, she would bury him in a decent manner, and remain in the place during the remainder of her life. She gave him the name of Nga-dee ငဒီ (*Dee* means *tide*), because he always lived on the banks of the river. After she had buried him, she built a large Pagoda over his grave.

This Pagoda, up to the present time, is called Moun-dee's payah မောင်ဒီဘုရား, and is to be seen at Kha-bin ခဘင်း village, at the entrance into Twan-tay. She erected a fort with bamboo trees near the spot, and remained there. The fort is called by the Burmese Kya-kut-wa-rah ကျခတ်ဝရ, and in Talain, Toon-khelah: *Toon* means *town*, and *khelah*, *thorny plant*.

In consequence of the long period that has elapsed, between the time when the place was first known, and the present, it has lost its original name, and is now called Dalla.

While the Princess Thoo-woon-na-day-wee was remaining in her Palace, the King of Than-lyen, Baw-ga-thay-na ဘောဂဘောန, desired her in marriage, but she refused his offer. The King sent a strong

force to take her prisoner, but they could not enter the fortress, because it was protected by thorny bamboo trees. The King caused silver coin to be thrown in large quantities among the trees; and, during the dry season, the people, who lived inside the fort, used to come in large numbers, and dig about the bamboo roots searching for the silver coins, so that in a short time the fort was in a great measure destroyed. In process of time, the King got possession of the Princess, and took her to Than-lyen and married her. She died in child-bed soon after, and left one daughter, Shin-mway-loon. (*Vide infra page 73*).

The Dominion of Dalla was annexed to Than-lyen for 1200 years, and has been annexed to the Puggan or Burmese dominions for 184 years *i. e.*, up to 750 B. E., during which year the son of the King of Puggan, named Kyaw-zwah ကျော်စွာ built a fort, and erected a palace near the Twan-tay Pagoda hill, and named it Kyaw-zwah-myo ကျော်စွာမြို့, after his own name. The fort is at present situated near the Shan-zoo ရှမ်းခုခွာ. He reigned 17 years as King of Dalla. He then went up to Puggan, and succeeded to his father's place; Dalla was annexed to Puggan up to the 767th year of the B. E.

During the reign of King Ya-zah-dee-yit ရာဇာဒိရာဇ် of Han-tha-wa-dee, he annexed Dalla to Pegu Han-tha-wa-dee, and gave his daughter, Shin-tsaw-boo ရှင်စောပု, in marriage to Tha-mein-pa-ran.

This Prince and Princess built a palace at Dalla without an umbrella over it, because his father-in-law was alive. The King of Ava sent his son, Min-yai-kyaw-zwah မင်းရဲကျော်စွာ, and waged war against them, and they were taken prisoners to Ava. The Prince was confined in prison, and the King married the Princess, and then Dalla was annexed again to Ava.

Not very long after this, Dalla was united once more to Han-tha-wa-dee, and a Magistrate appointed, by the name of Ai-moon-da-ra ဆွေမွန်ရာ. A short time after this, the King of Ava again sent his son Min-yai-kyaw-zwah, with a strong force to attack Dalla. His forces surrounded the fortress of Dalla, so that they cut off all communication. The Magistrate then went up to the fort, and cried out at midnight, "Oh! Burmese enemy, I wish to go and report all your doings to our King at Han-tha-wa-dee." They replied;—"If you are any

"thing of an Officer, try all your stratagems to do so, but we shall try "and prevent you." The Magistrate answered; "Very good, you can "keep a look out to night, and prevent me if you are able." The enemy said in reply "if you fly away on wings, it is not impossible "you may do so, but we shall try our best to prevent you." The next night the Magistrate made a raft of plantain trees, and with two or three carcasses of dead animals, floated down Ka-ma-oung ကမာဝွန် Creek. The raft was constructed in such way, that when he sat on it, it supported his weight so admirably that he appeared to be merely a dead body floating down the stream. On seeing the Magistrate being carried down, the enemy, supposing him to be a dead man, took long bamboos and pushed him into the stream to avoid the stench.

In due course, he reached the Talain fortress at Syriam in safety, and got ready a war-boat, containing about a hundred warriors, and returned to Dalla by crossing the Rangoon river. While crossing, he stood on the fore part of the boat with a dah in his hand, and began to dance. The Prince and his people observed him, and said, "this is "Ai-moon-da-ra, the Talain Magistrate, who said he would make his "escape from us : go one of you with this money and give it to him."

The messenger took the money and went direct to the King at Than-lyen, and asked him if the man was his Magistrate. The King sent for the Magistrate, and gave him the money sent by the Prince; whereupon he said he would again do himself the honour of visiting the fortress. The same night he crossed over by himself in a small boat, and on approaching the Prince's camp, cried out as if he were one of his own people, "the enemy is coming." The Prince and his troops then fell into confusion, when he passed through them, and went into their camp, and entered his own fortress.

A few days after this, King Han-tha-wa-dee crossed over from Than-lyen, and went to Da-noke သနုတ်, and Thee-la-wah ထီးလားဝါ villages, with a strong force, and stopped there, and fought against the Prince. The Burmese forces were then removed to Tsain-goon.

King Han-tha-wa-dee then went to Dalla with a strong force, and ordered a Pagoda to be built at Da-noke, which is still in existence.

The Talains and Burmese appointed a day for a pitched battle. The Prince of Ava, Min-yai-kyaw-zwah, on the day of the battle went

on an elephant in advance of his army, and was killed. His troops retired without fighting, and went back to Ava. King Han-tha-wa-dee then ordered a Pagoda to be built on the spot where the Prince Min-yai-kyaw-zwah was killed (*see history of Han-tha-wa-dee*).

He called it the Min-yai-kyaw-zwah-payah မင်းရဲကျော်စွာဘုရား from this time.

Dalla was annexed to Pegu, and remained so until the time of Kullah MOUNG-ENG-GAH ကုလားမောင်အို, who annexed it to Than-lyen in 970 B. E., and retained it until 982 B. E., when it was again annexed by the King of Ava, until it was taken by Boa-da-kay-thee, King of Han-tha-wa-dee, in 1095 B. E. He kept it for twenty-three years, when Oh-loung-para-gyee again annexed it to Ava in 1118 B. E., to which it belonged until Pegu was annexed by the British in 1852 A. D., 1214 B. E.

AN-GYEE TOWN.—The spot which An-gyee Town at present occupies, was formerly a portion of the large division of Dalla.

In the year 1181 B. E., the King of Ava, Tsa-gine-min, ordered the people of Dalla to build a war-boat and man it. It was done, and sent to Ava. The King was astonished at it, and called it An-gyee, which means "*Wonderful*". He appointed a steersman or Captain (*pai-ning* ပဲခင်း) to command it. The first Captain's name was MOUNG-PA-THEE မောင်ပုထီ, from that time An-gyee was separated from Dalla.

EN-TAY AND PHYA-PONG.—The spot which En-tay and Phya-pong Townships now occupy, was also a portion of Dalla.

The Talain name was Un-tay အနီတေး *un* means *fishery*, and *tay* a *tide*, or *Island of fishery*.

Phya-pong ဖျာပုံ is a Talain word, *Phya* signifying a *bazaar*, and *pong*, *cooked rice*; or commonly a *kotil*.

In 1199 B. E., the King of Ava, Tha-ra-wa-dee-min သာရာဝတီမင်း ordered a war-boat to be built and manned at En-tay.

He then named it Shoay-loung ရွှေလင်း, and appointed Moungeing မောင်အိုင်, steersman or Captain. En-tay became separate from Dalla from that time.

Phya-pong was also ordered to build a war-boat, and, on its being taken to Ava, the King appointed Mounge-shoay-boh as Captain. Henceforth Phya-pong was also separated from Dalla.

The past history from the furthest date, up to the present time, of the town of Syriam, is taken from extracts from Tha-mine သမိုင်း and Ya-za-win ရာဇဝင်, Burmese records.

About Anno Mundi 3415, corresponding with the year 103 B. E., the King, Zay-yah-thay-nah ဇေယျသေန, first formed a kingdom on the Island Tha-ree-ra-wen-gah, the spot where the Kyeik-khouk, or Than-lyen Pagoda, is at present situated.

In the eighth year of his reign, he built the above Pagoda, and buried one of the hairs of Gaudama's head which had been brought to him by a Devotee named Ee-thee-khike, who was ordered to erect a Pagoda on the Syriam hill by Gaudama.

The King named his Kingdom Pah-dah ပါဒ. He reigned 35 years. His son, Arein-da-ra-zah အရိန္ဒရာဇာ, ascended the throne in the year of the world 3450, or 138 B. E. During his reign, at Payahgyee village, the wife of a cultivator gave birth to a male child which cried incessantly from the day of its birth. The mother, with all her endeavours, could not keep him quiet, until she gave him a ladle full of boiled rice. The child became daily ravenous, and consumed an extraordinary quantity of rice, increasing the quantity daily; till at the age of 15 years, he consumed $2\frac{1}{2}$ baskets per diem. He became supernaturally strong, and was therefore named Than-lyen (*Than* means *strong*, and *lyen*, *quick*.)

The Talains also gave him the name of Moo-kha-noot မုကန္တဝတ်, which means, *a man of extraordinary appetite*.

When Nga-than-lyen became of age, he waged war against the King of Pah-dah, Arein-da-ra-zah.

The King was killed, and Nga-than-lyen married his daughter, Tsaw-ha-nec-day-wee တောဟနီဒေဝီ.

Nga-than-lyen removed the Palace to Thee-ha-dee-pah သီဟဒီပ in the year of the world 3460, corresponding with the year 1 G. E. *Thee-ha* is a Pali word signifying *lion*, and *dee-pah* an *Island*: the place received its name from a dead lion floating down the Pegu river, and being washed ashore there. The King also named the place after himself, Than-lyen-myo. He reigned 32 years.

His son, Pah-dah-na ပါဒန, ascended the throne in the year 32 G. E., 3492, A. M.

After the accession of thirty-three Kings to the throne of Than-lyen, up to 350 G. E., the time of King Baw-ga-thay-nah in Rangoon or Oo-ka-la-bah, there was a King of Oo-ka-la-bah ဥက္ကလာဘ. The Queen of Than-lyen, named Thoo-woon-nah-day-wee သုဝဏ္ဏဒေဝီ, died in child-birth, and after the body was taken to the burial ground, it was discovered that she had brought forth a female child. The King named her Mway-loon မွေလွန်း. Her father built a Palace on a hill, and kept her there with two officers to take care of her. When she became of age, the Prince of Oo-ka-la-bah, Min-nan-dah မင်းနန္ဒာ, went to her very often: and one day on his return he was drowned. The King of Oo-ka-la-bah recovered the body, and burnt it on the river bank. The Princess heard of her lover's death, and died the same day of a broken heart, and was also burnt by her father at Than-lyen. The Prince's father ordered a thousand Captains, or Bohs, to erect a Pagoda on the spot where his son was burnt, now supposed to be the spot where the Boh-ta-toung Pagoda ခိုလှုံတထောင်ဘုရား stands: hence the name.

The spot on which the Princess's Palace stood, is up to this day called Shin-mway-loon-kong, or the hill of Shin-mway-loon.

After King Baw-gah-thay-nah died, there was no King for a period of 1300 years. During this period, the Than-lyen dominion was annexed to Thut-tong dominion. 456 years after this, it was again

annexed to the Pegu Han-tha-wa-dee dominions, and continued so up to the Burmese Era 970, corresponding with the Christian Era 1608.

A Kullah, by name Moun-g-zin-gah မောင်ဇင်ဂါ, ascended the throne of Syriam. During the reign of Ngah-zoo-dah-ra-kah ငါးဆူဒါရကာ, Moun-g-zin-gah မောင်ဇင်ဂါ came from Arracan with a lot of valuable presents for the King of Han-tha-wa-dee, and then begged of him a spot of land at Than-lyen, about the size of a cow-hide. This favor being granted, he got a cow-hide and cut it into small strings, and with them measured out a spot of land.

After the death of the King of Han-tha-wa-dee, Moun-g-zin-gah waged war against the inhabitants of Han-tha-wa-dee: he ascended the throne, and remained at Syriam. During his reign, he removed one of the bells from the Shoay-da-gong Pagoda hill, made by order of King Da-ma-zay-dee, weighing 180,000 viss; but while he was crossing the Poo-zoon-doung creek ပုစွန်တောင်ချောင်း with it, the vessel capsized, and the bell was lost at the mouth of the creek. He reigned 12 years.

The King of Ava, Ah-nouk-pet-loon-men-da-ra-gyee အနောက်တော်လွန်မင်းတရုဏ်, hearing of this, sent a strong force against him and captured and killed him. Magistrates were appointed by the King of Ava to take charge of the place, which was thus held for 163 years.

In 1144 B. E., and 1782 C. E., King Boh-dah, or Bah-dong, married a young Talain maiden, during his reign as sovereign of Ava, and presented her with a small town called Ma-ta-gah. *Vide history of Han-tha-wa-dee.*

She gave birth to a son, and the King presented him with a town called Mek-ka-yah မက္ကယာမြို့.

The Queen's brother, Moun-g-tsat မောင်တဆတ်, had his name changed to Wa-ree-daw-moun-g-tsat ဝရီးသော်မောင်တဆတ် in consequence of the little Prince calling him uncle.

During the time he was Magistrate of Than-lyen, he waged war against the Sa-gine-min King of Ava. This happened in the year 1825

C. E., or 1187 B. E. After the first Burmese war with the British, he deserted from the Burmese Government, and resided at Maulmain. *Vide history of Han-tha-wa-dee.*

In the year 1825 C. E., and 1214 B. E., the British went to war with Burma for the second time, and appointed Moungh-tha-doon-oung မောင်သာထွန်းအောင်, son of this same Wa-ree-daw-moung-tsat, Myo-oke of Than-lyen. Moungh-tha-doon-oung is at present the Magistrate of the township of Syriam.

CHAPTER III.

RELIGIOUS RITES AND OTHER CEREMONIES OBSERVED BY THE BURMESE.

1. The bathing of the Infant.
2. First giving the Infant raw-rice.
3. Shaving of the head.
4. Naming of the Infant.
5. Cradling of the Infant.
6. Boring of the ears.
7. Putting on of the large purse that is worn round the waist.
8. Forming of the hair knob on the crown of the head for a male,
and the knotting of the hair at the back of the head for
a female.
9. Marriage.
10. Consecrating new buildings.
11. Washing the hair of the head on appointed days.
12. Cultivating the soil.

i. *Bathing of the Infant.*—It is a customary thing among the Burmese, that as soon as an infant is born, the friends, and relations, and other acquaintances, pay it a visit, taking with them such presents as their position in life, and circumstances will admit of; the rich take jewels, gold, silver, &c., &c., and the poor, fruits of all description procurable at the time.

How the above ceremonies are performed.

ii. *First giving the Infant raw-rice,*

iii. *Shaving of the head,*

iv. *Cradling of the Infant.*—Nothing of importance takes place on these occasions, only that the parents generally make presents to the midwife, on account of the safe delivery of the child.

v. *Naming of the Infant, or the Kin-moon-tat-poay ကင်မွန်တတ်ပွဲ.*—On this occasion, the parents of the child make the midwife another present, and a day or two before the ceremony takes place, invitations are sent round, by giving the relations, friends, and acquaintances, a small quantity of pickled tea (*let-pet-toke လက်ပတ်တိုက်*), and on the day the ceremony takes place, a meal is given to those who attend, and a Poay is celebrated all day. When the parties retire, or return home, they again make the child presents, as on the first occasion.

vi. *Boring of the ears.*—This ceremony is the same as the above, with this addition, that, if the parents are in good circumstances, the child is neatly dressed, and wears a crown, made either of gold or silver with wreaths of gold or silver flowers: the poorer order of the people make it out of woollen cloth.

vii. *Putting a long purse round the waist.*—This ceremony is only observed by the Royal family, and takes place at the same time as the boring of the ears.

viii. *Forming of the hair-knob on the crown of the head, for a male, and the knotting of the hair at the back of the head, for a female.*—This ceremony is observed at the same time as the above for a male, for a female, on the cutting of the hair at the back of the head, called by the Burmese *byah-bah-zan* ဗျာပာဆံ, and may be observed on every day of the week except the birth day, Mondays, and Fridays.

ix. *Marriage.*—Among the Royal family, the King, or the parents of the Prince or Princess, agree among themselves in the giving away of their children in marriage. They send for some Brahmas to choose a day for the marriage; after this, a new house is ordered to be built for the occasion, and decorated in a grand style, with lights, hangings, &c., &c. On the day the ceremony takes place

a few Brahmas, Prime Ministers, and members of the family and Court, are in attendance, when two married couples, who must have been married when quite young, and have remained so up to the time this ceremony takes place, without ever having separated, give them away in marriage, by joining their hands together, and pronouncing a blessing: one couple attends on the part of the bride, and the other on that of the bridegroom. A grand Poay is next given, which lasts for seven days, or a fortnight: the material for the Poay chosen on these occasions, is taken from the History or Life of Rama ရာမဇာတ်.

Among the middle classes, when the young man has made his choice of a wife, he first sends some old persons to the father of the girl to propose the marriage; if the family and the girl agree to the match, the bridegroom immediately goes to the house of his father-in-law, and resides there for three years, at the expiration of which period, he may, if he chooses, take his wife and reside elsewhere.

x. *On the erection of a new house.*—The owner first consults the fortune-tellers, who fix on a propitious day for the planting of the first post. The owner then invites his neighbours and friends, and also two or three Phoongyees; a prayer for preservation from evil is said, after which, they give a meal to those who attend the ceremony.

xi. *Washing the hair.*—This ceremony of washing the hair is chiefly observed by the King and Royal family on chosen days.

The King always has seven different kinds of Ta-yaw တာရော် the bark of trees viz., Oug-dong ခုံခုံး, Pein-zah ဝဉ္ဇာ, Parah-wah ဝရဝါ, white (အဖြူ), brown (အပြာ), Yeen-hnounge ရည်နှောင်း, and Phat-that ဘက်ဘက်; also five pots of clear water from different rivers: he repeats a kind of prayer as a preservation from evil. This takes place before the palace with unusual display, in the month of Ta-goo particularly, on which occasion, the whole of his Court and officers surround and salute him.

xii. *Cultivating the soil.*—On or about the month of Ka-tsong, or Na-yong, the King pays his annual visit to a selected spot of the land to be cultivated. A golden plough, with a pair of the best bullocks in his kingdom, is taken to the place, the animals being decorated with gold and silver, set with precious stones, and having golden reins.

The King, Royal Family and Court, attend in their full uniform. On the King's arrival, he mounts the plough, holding the golden reins in one hand, and a golden whip in the other, and turns up the first soil of earth. After him, his eldest son next mounts; then his Prime Minister, and so on in rotation until the whole of his officers have taken their turn. During the ceremony of turning up the earth, the Queen, Princess, and their household, all join in fervent prayer, that the whole world may have a good fall of rain, and a good crop of corn in the season.

CEREMONIES AND HOLIDAYS OBSERVED AT THE MONTHLY POAYS.

During the month of Ta-goo or Ka-tsong, or on the 1st of the new year, the people proceed to the Pagoda with pots of water, and wash them, praying that there may be a good fall of rain during the season. They then go to the Phoongyees, and present them each with a pot of water. When these ceremonies are finished, the young people carry pots of water to the elders, as a mark of respect, and then throw water on each other. This continues for three or four days. Afterwards each house prepares a different kind of meal, consisting of sweets, &c., &c., and presents one another with a plate full. The compliment is returned; and at the conclusion of the feast, the youth and children go to the Phoongyees and elders to beg pardon and ask forgiveness (*shee-koh*) for any wrong they may have committed, either in word, or deed during the past year.

In the month of Na-yong, all the Phoongyees, both old and young, should pass an examination at the Zayats in their religious books. The parents and seven of the relatives of those who pass a successful examination, should then receive handsome presents, and be exempt from all kinds of taxes; the successful Phoongyees, or candidates, are allowed the indulgence of using two or three golden umbrellas.

In the month of Wa-tso, or at the beginning of lent, the young people enter the Kyoungs, wearing the garb of Priests; on this occa-

sion, the elder Phoongyees are invited, prayers are said, and each youth is then taken to the Kyoung, and his head is shaved.

In the month of Wah-goung, the people assemble at the Kyoungs, each with his present for a Phoongyee; lots are cast, each donor's name being written on a small piece of paper, or palm leaf, and the name of each Phoongyee on another piece. These are drawn and the presents are then distributed accordingly.

In the month of Taw-tha-lin, comes on the festival of the Royal boat races, a festival observed throughout Upper and British Burma.

In the month of Tha-din-gyoot is the feast of Myein-hmo-poay မြင့်မိုရ် (a sacred mountain which Gaudama visited seven years after he became Budha, and at which he preached the laws to his mother, who was then a nat of this mountain) or the building of a mountain with bamboos, &c., which they light with candles, &c. Previously to this, prayers are said in commemoration of Gaudama expounding the seven religious laws to his mother at Mount Tah-wa-dein-tha တာဝတိံသ, and his return back. *Vide infra*.

The month of Ta-soung-moung, is a sacred period, during which, accompanied with certain ceremonies, presents of Priest's garments are made to the Phoongyees; the people also, in common, purchase a quantity of cotton, with which they make thread, and weave cloth, all of which must be finished in one night.

In the month of Nat-daw, prayers are said to Ma-ha-pein-nay မဟာပိန္နဲ. This idol has the head of an elephant, and the body of a human being. The King is a strict observer of this ceremony.

In the month of Pha-tho, come on the horse and elephant races, which take place in Upper Burma, still at the present time.

In the month of Ta-bod-win, is the ceremony of Mee-poung-poay မီးဖောင်ပွဲ, at which the people bring a lot of firewood, in order to burn before the idols at the Pagodas. This is observed in the cold weather, and doubtless the fire is for the benefit of the officers, as well as for the sake of the idols, the representatives of Gaudama.

In the month of Ta-boung, is the holiday of the harvest, or gathering in of the grain.

The holidays and ceremonies named above are carefully kept by all Burmans.

FUNERALS.

When a person dies, the Burmese first wash the dress, and lay the body out on a cot, or platform, placing a gold or silver coin on the mouth. This placing of the coin is said to represent ferry hire (ကုသိုလ်ကုသ ကုသိုလ်ကုသ *kud-doh-ah-kah*). The thumbs and toes are tied with hair taken from the head of some young member of the family. The corpse is kept in the house generally for two or three days before interment. When the body is removed out of the house in the coffin, some of the relatives or any friends, follow it with a pot of water, and as it leaves the house, they break the pot saying "you are separated from us;" the funeral procession then goes forward.

The presents for the Phoongyees are placed in front, next follow presents of cloths &c., for the poor; on some occasions, Phoongyees follow after; sometimes the music or the corpse. But if the music is not in front, it follows immediately after the corpse; next in succession coming the relations and friends as mourners, and then the people.

Among the rich or higher class, a long white band of broad cloth is tied to the coffin, which is carried on the shoulders of the mourners until they reach the burial ground.

Should the deceased belong to the Royal Family, jugs and pots, made of earth, and boxes, and cigar cases, made of bamboo, all covered with gold, are carried in front of the corpse; each article being tied to a bamboo, and carried by a man to represent that they belong to the King and the Royal Family. On the arrival of the corpse at the burial

ground, the Phoongyees sit at the head, and the people in front: they worship (*shee-ko*) three times, and then rehearse the five commandments, viz.,

1. Not to take life,
2. Not to steal,
3. Not to commit adultery,
4. Not to tell falsehood,
5. To abstain from all kinds of intoxicating liquors.

After this, the three kinds of worship are celebrated viz:—

1. The Deity,
2. The Law,
3. The Priesthood.

When this ceremony is concluded, they either burn or bury the body, according to the wish of the friends of the deceased. But if the deceased person be under fifteen or sixteen years of age, then the body must be buried.

On the same day, or a few days after the body is burnt, the relations, or friends of the deceased, gather together the remnants of the bones and ashes, put them in a pot, and bury them: eventually they build a tomb over the ashes.

Should it happen to be the grandfather, grandmother, or father or mother, or any other relation who may be near and dear, then the children take the ashes, and, after mixing them with mortar, make an image to represent the deceased, which they place in their houses. Seven days after the funeral, Phoongyees are called and a number of friends and relatives are invited, when prayers are again rehearsed, and a meal given to all those who are present.

In consequence of Queen Thoo-woon-nah-day-wee of Than-lyen being confined of Shin-mway-loon after her death, it is customary, that whenever a female dies in pregnancy, to open her, take the child out of her womb, and bury both separately. This custom prevails to this day, the child is removed from its mother's womb (dead of course), and taken by the person in charge of the burial ground, who throws it into the air and says "May the wind and rains be good;" the child is buried with its mother.

The Burmese and Talains, particularly the latter, are averse to burying the dead, from the belief, that it brings sickness on the community, and ill success.

CHAPTER IV.

CIVILIZATION, CONVERSION TO BUDHISM &C., ACCORDING TO THE MA-HA-YA-ZA-WIN မဟာရာဇဝင်, OR HISTORY OF THE COUNTRY.

Up to the year 577 B. C., and 3423 Anno Mundi, *i. e.*, up to the reign of Thee-ree-mah-thaw-ka သိရိမာသောက, or Dum-ma-thaw-ka ဓမ္မာသောက, at Thut-tong, or Thoo-woon-nah-bong-mee သုဝဏ္ဏဘုမ္မိ, King Oo-ka-lah-bah at Rangoon, and King Zay-yah-thay-nah at Than-lyen, the Talains remained uncivilized.

During the reign of Oo-ka-lah-bah at Rangoon, two Talains brought eight hairs from the head of Gaudama, and erected a Pagoda there.

Eight years after this, a devotee obtained two hairs from the head of Gaudama, and took them to the King of Than-lyen, who ordered a Pagoda to be erected.

The people were ignorant of the Buddhist scriptures at this time. After Gaudama's arrival at the Zein-kyeik ဇင်းကျိက် mountain, he gave the people three forms of worship, and the five commandments, first through King Thee-ree-mah-thaw-kah at Thut-tong, or Thoo-woon-nah-bong-mee, about the year of the world 3423, and 111 of the B. E.

About the year 148 of the Burmese Era, and 3460 A. M., Gaudama died at Kouk-theng-na-yong ကုသိန္ဓာယုံ. Two hundred and thirty six years after his death, the third rehearsal of the Buddhist scriptures took place, at Mee-zee-mah-day-tha by Shin-mouk-ka-li-poke-tah ရှင်မောက္ခဝိပုတ္တ. After he had finished, he despatched

Shin-ma-hein-dah ရှင်မဟိန္ဒ to Ceylon, and Shin-thaw-nah ရှင်သောန, and Shin-oke-ta-ra ရှင်ဥတ္တရ to Thut-tong, or Thoo-woon-na-bong-mee.

The two latter Missionaries were the means of converting a great number of the people, and making many priests. They died shortly after.

Reverend F. Mason, (page 18) says ;—" Shin-oke-ta-rah ရှင်ဥတ္တရ, "and Thaw-nah သောန, two Missionaries, were designated to Thoo-woon-nah-bong-mee, or Thut-tong. Talain history says, that they "came immediately to Thut-tong, or Thoo-woon-nah-bong-mee, the "ancient Metropolis of the Talains, the ruins of which still exist, between "the mouths of the Sittang and Salween rivers ; the same city which a "few centuries subsequently sent a Missionary to Ceylon, to learn more "perfectly the doctrine of Budha, and to procure copies of the Buddhist "bible."

"Twenty years after Dum-ma-thaw-kah came to the throne, 308 "A. C., the third great Buddhist Council, or Missionary convention, was "convened, in Poli-bo-three, which consisted of six hundred thousand "Rahans, or devout Priests, from whom a chosen one hundred, recited "the present scriptures of Bee-da-gat ပိဋကတ်. This rehearsal occu- "pied nine months, after which the council rose, A. C., 308 or 307. "From Pali inscriptions, as well as from history, we learn that, at the "close of the great ecclesiastical synod, the president of the convention "commissioned a considerable number of Priests, to proceed on Foreign "missions, for the propagation of Buddhism in a distant land."

In the year of the world 3910 and 450 B. E., the Buddhist scriptures were written on palm leaf, at Ceylon ; during the reign of Doke-ta-kah-ma-nee and about 930 years after [the death of Gaudama, a Priest named Shin-bode-da-gaw-tha ရှင်ပုဒ္ဓဂေါသ went to Ceylon, obtained a copy of the scriptures on palm leaf, and brought it to Thut-tong. From this period, the Talains became a civilized people. See Reverend F. Mason, page 132. "All history, Burmese, as well as "Talains, represents the Talains as a civilized people, and in possession "of Buddhist teachers, and the Buddhist scriptures, at an earlier period "than the nations around them."

The Burmese were at this period in an uncivilized condition.

About the year 1057 C. E., 1601 after Gaudama, and 419 of the Burmese Era, during the reign of Ma-naw-ha-ree မနော်ဟရီ at Thut-tong, the King of Puggan, named Ah-naw-rat-tah အနော်ရတ္ထာ, on hearing that the King of Thut-tong was in possession of the Buddhist scriptures, sent a force and captured him with all the Priests and the scriptures, and conveyed them all to Puggan.

On their way, the people of Puggan came out and met them, near Yay-nan-choung ရေနံချောင်း where they erected a Pagoda, and named it Shin-bin-sah-gyeo ရှင်ဝင်စာကျို ; *Shin-bin* meaning *Pagoda*, *sah*, *scriptures*, and *gyeo*, *meeting*.

The scriptures were next examined by the Priests and King, at a town called Sah-lay စလေ, near Yay-nan-choung.

Before the scriptures arrived at Puggan, the people were uncivilized, only having among them Priests, to whom they paid deference.

After they had received the scriptures during this year, the whole of the Talain and Puggan population became civilized.

Reverend G. H. Hough in his work, page 296 says.

"The Karens are truly a distinct people, inhabiting, for the most part, the interior of the country." This is evidently true, since historical records as well as the elders, say that they were known to be in existence at that time.

About the year 1340 C. E., 1902 after Gaudama, and 702 B. E., during the reign of Teik-tha တိဿ at Han-tha-wa-dee, the Tha-tha-nah သာသနာ, or instructions; Bee-ta-gat, scriptures; Pagodas and relics were all destroyed by him.

Referring to the Reverend F. Mason's work, page 22, we read; "Teik-tha discarded altogether the Buddhist scriptures, Pagodas, and relics; paid no reverence to the Priests, or wise men, but demolished their temples, threw their idols into the water, and prohibited his subjects from worshipping them, on pain of condign punishment.

"The whole great kingdom of Pegu was in utter consternation, no one daring to worship idols, build zayats, reverence relics, or make offerings to Priests, when there arose a defender of the faith in the person of a young maiden, a Joan of Arc. This girl who was but twelve years old, the daughter of a wealthy citizen, kept with her mother the five laws, revered the three great objects of worship, and exercised constant faith in the law.

"She said, the King has thrown the idols into the water, because he was afraid of them.

"When she was sixteen years of age, she went out one evening with her maidens to bathe, and while amusing herself in the water, she perceived an idol.

"She immediately ordered it to be conveyed to a zayat, and although informed that death would be the consequence, she expressed her determination to worship it as long as she lived.

"The idol was accordingly taken from the water, washed and placed in a zayat. Thus probably originated the festival of annually bathing the idols and Pagodas."

About the year 1476 C. E., 2020 after Gaudama, and 838 B. E., King Dum-ma-zay-dee of Han-tha-wa-dee, sent twenty-two Rahans or Priests to Ceylon, to learn the Bee-ta-gat or scriptures.

They returned after they had become perfect, and the King and his subjects paid profound reverence to them.

He next built a Theing သီဝံ (a building set apart for the performance of certain rites and ceremonies peculiar to the Buddhist Priesthood) at a place called Zine-ga-nine ဇိန္နဂါး၊ and named it Ka-rah-nee ကရာဏီ.

These twenty-two Priests or Rahans, made a second translation of the scriptures from their Pali original, into Talain and Burmese. They were translated subsequent to this, by Shin-bo-a-da-gaw-tha, a Priest; and up to the present time, the elder priests, or Rahans, teach them to the younger ones and students in Pali.

CHAPTER V

RELIGION, TRADITION, &C., TAKEN FROM BURMESE AND TALAIN BOOKS.

In the Rangoon district of the Pegu division, British Burma, there are eight different sects, viz:—

1.	Burmese	...	...	မြဗ္ဗာ
2.	Talains, or Moons	.....		တထိုင်း or မွန်
3.	Arracanese	...	...	ရခိုင်
4.	Shan	...	.....	ရှမ်း
5.	Karens	...	...	ကရင်
6.	Muneepooras or Kathays	.....		မနိပူရ or ကဘည်
7.	Brahmans...	...	...	ဂဗ္ဘာ
8.	Zabaings	...	.....	ဇာဝိန်း

These are mostly Budhists, and belong to Burma; besides these there are the Ceylonese and Chinese, whose forms of worship are also like the Burmese. *Vide Geography, compiled by the Rev. G. H Hough, page 32.*

"Hinduism or Brahminism, is the prevailing religion throughout Hindustan or India. It is a very ancient religion.

"The Hindus worship numerous idols, which they regard as representations of their deities.

"Buddhism is the religion of the Chinese, Siamese, Burmese, and some other countries. It had its beginning in Hindustan.

"The name of the last deity, or Pura, was Gaudama.

"He was born and lived in Hindustan, and died 540 years before Christ."

"The time of his death, is the beginning of the Burmese Era."

They worship Gaudama ဂေါဠမ္မ, the son of Thoke-daw-da-nah သုဒ္ဓေါဒန, King of Kap-pee-la-woot ကပ္ပိလဝတ်, who was born in the year of the world 3380, and 68 of the Burmese Era.*

About four Thin-chays သင်ချေ, and a hundred thousand Kubahs ကုမ္ဘာ ago, (the grand cycle, or period of time, during which an entire revolution of nature is performed,) a god named Dee-ben-ga-rah ဒီပင်ဂရာဘုရား, gave Thoo-may-dah သုမေဒါ a devotee, a divine communication that he would become a god, and would be called Gaudama.

After the death of Thoo-may-dah he transmigrated into the bodies of several human beings, birds, animals, &c., till at last he became a Prince, and was called Way-than-da-rah ဝေသန္တရာ. He died again and became a Nat, at Took-thee-tah ထူထိတာ, (*inferior heaven*.) where a number of other Nats were, and who begged of him to descend to the earth again, and become a god. He did so, and on Thursday, the 15th increase of Wah-tso, he entered the womb of Mah-yah-day-wee မာရာဒေဝီ, the Queen of King Thoke-daw-da-nah while she was fasting at Oo-boke-tsoung ခြံဝတ်စောင့်. She was confined on Friday, the full moon of Ka-tsoung, in the year of the world 3380, and 68 of the Burmese Era, at a place called Loom-ba-nee လုမ္ဗာနီ a garden, where she was assisted and taken care of by Nats and Brahmas.

At the time of his birth, there was a great earthquake, meteors were flying about in all directions, and a loud rumbling noise, like that accompanying an earthquake, was heard.

Four large pots of gold came out of the earth near his father's palace, and every tree on earth blossomed at the time. He was born feet foremost, and as soon as he was born, he walked seven steps northward, and spoke these sentences:—

- | | |
|-----------|---|
| အဟံသေဋ္ဌာ | I am the only one to be praised and applauded in this world ! |
| အဟံဇေဋ္ဌာ | I am the only powerful man in this world ! |
| အဟံအဋ္ဌိ | I am the only excellent man in this world. |

* This Era begins from the reign of Gaudama's grandfather, King In-za-nah အင်ဇာန. See page 4 in this work.

On the same day, the mother, infant, and followers, all returned from the garden to the palace: King Thoke-daw-da-nah, the father of the infant, sent for six Brahmas, and inquired of them, what would become of his son. Five out of the six replied, that he would become a Tset-kyah-mein ဝဏ္ဏမင်း (one who has obtained possession of Tset-kyah ဝဏ္ဏ, *celestial*), but the other Brahma, named Koon-din-nyeah said that he would become a god, after he had seen the four signs viz, an aged man သူအို, a sick person သူနာ, a dead body သူလေ and a Priest ရဟန်း.

The King gave his son the name of Theik-dat သိဒ္ဓါတ်.

A devotee, named Day-wee-lah ဒေဝီထ, used frequently to visit the King, and one day during one of his visits, the King directed his son to pay the devotee obeisance (*shee-kho*), but instead of doing so, the son leaped upon the devotee's head, which caused him to weep. The King asked the devotee why he shed tears; and he replied "your son will become a god, and I shall not live to see it, owing to my old age."

After Theik-dat, the King's son, became of age, he married the Princess Ya-thaw-da-rah ရသော်ဒရာ daughter of King Thouk-pah-boke-dah သုဥဗ္ဗ, by whom he had a son, Yah-hoo-lah ရဟူလ. King Thoke-daw-da-nah, Gaudama's father, directed that a large gate should be made and fixed to the city, to prevent his son leaving the palace, and from seeing the four signs mentioned above.

On the day that Yah-hoo-lah was born, his father, Theik-dat, went to the gardens, and on his way, he first saw a very old person, next a sick person, the third a dead body, and the fourth a Priest; and for fear of becoming either old, sick or dying, he returned to the palace. At midnight, Theik-dat went into the room where his wife and child were asleep; he was anxious to kiss the infant, but was afraid of awaking his wife, so he left the room. He next went and awoke Tsan-dah ဆန္ဒ his servant, and directed him to saddle the horse Kan-dee-kah ကဏ္ဍိက with which he rode to the gate of the city. The gate being shut, they were considering how to get out, when a Nat opened it. They left the city in the year of the world 3409;

Theik-dat being then 29 years of age. The night was very dark when they left, so the Nats made lights for them.

A Nat, named Man-nat မာနတ်, who was King of the Nats of Woot-tha-wa-dee ဝုတ်သာဝတီ, appeared before him, (he had one thousand arms) and asked Theik-dat why he had left his palace, remarking, that he had a very pretty wife and a child, and that a Tset-kyeah would come to him. Theik-dat replied, that he did not care for the wife or child, nor yet for the Tset-kyeah, but that he only wished to learn omniscience, သုတ္တတညာဏ်. On hearing his reply, the King of the Nats left him.

Theik-dat proceeded on his journey on horseback, his servant Tsan-dah ဆန္ဒာ accompanying him, till he reached the bank of Ah-naw-mah အနော်မာ river, when, the servant holding on by the tail, the horse jumped the river and landed safely on the opposite shore. Here he cut his "young" ရောင် hair knob, and threw it into the air, saying that, "if I am to become a god, it will remain in the heavens, "but if not, it will fall to the earth." It remained suspended, and the King of the Nats took it and erected a Pagoda at Tah-wee-deing-tha တာဝတိသာ, which is called Soo-lah-moo-nee စူလာမုနိ.

Prince Theik-dat then looking at his putso, considered that such a valuable article of dress was not suitable for him. Soon after, a Brahma named Ka-tee-kay-yah ကာတီကရ visited him, and presented him with a Then-gan သင်္ကန်း, (a Priest's robe composed of three pieces), a Tha-beik သဘိတ်, (an open mouthed pot) a razor, a waistband, and a water-pot.

These are called in Burmese *pur-reik-ka-ya* ပုဒိက္ခရာ, implements, utensils, and articles of furniture, used by the Buddhist Priest. He received all these articles, and wore the Thengan. He took off his putso, and threw it into the air, using the same words as he done with reference to the hair of his head: his putso remained in mid-air, and was also taken away by the Brahma Ka-tee-kah-yah, who had made him a present of the above named articles. This Brahma built a Pagoda in the heavens, and named it Toak-tha-zay-dee တုဿဝေတီ. The Prince Theik-dat after this, sent his servant back to the palace with the horse, and went on a journey to a mango-grove, called Ah-

noo-pee-yah အပူပိရ. From thence he crossed two rivers, the one named Ta-rin-gah တရင်, and the other Ah-thin-gah အသင်, till he arrived at the Yah-za-gyeoh ရာဇဂြိုဟ် dominions. He entered the fort at the east gate, and all the people of the city surrounded him, because he looked most beautiful and shone like the sun. The intelligence of his arrival was conveyed to King Pein-ma-tha-ra ပိဋ္ဌသာရ, who came out to see him. When they met, the King inquired of him who he was, and where he had sprung from. He told King Pein-ma-tha-ra the history of his birth, at which the King wished to know, if he was a Prince, why he wore the robes he had on.

Theik-dat replied, that he wore them because he wished to learn omniscience.

The King then requested of him, that in the event of his wishes being gratified, he would consider him as one of his laymen.

Prince Theik-dat then left the city, and met two devotees, named Ah-lah-yah အာလာရ, and Oo-da-kah ဥဒက. He left them, and went on to Oo-roo-way-lah ဝိရုဝဋ္ဌ jungles, where he remained for nearly six years, living in the greatest misery. After quitting this place, he next came to a banyan tree, called Ez-zah-bah-lah အနွှဲဗိုလ, (Pali, *goat grazing land*). He stopped here, and shortly after, a young maiden, named Thoo-zah-tah သုတတာ, the daughter of a rich man of the place, appeared. She always came underneath this tree, and prayed that she might become pregnant. The maiden had made a vow, that as soon as she was confined, she would present the Nats with a gold cup and milk. In due course, she gave birth to a child, and afterwards went to the spot with the gold cup full of milk, and there met Prince Theik-dat, to whom she made an offering of the cup and milk, and returned home. The Prince, after he had received the offering, left the place, and journeyed on, till he came to the banks of the Nay-yin-za-yah river နရတ္ထရာ, taking with him the gold cup full of milk. He there bathed himself on the banks, and facing towards the east, he drank the milk; then taking the empty cup, he put it into the river, saying, "if it be true that I am to become a god, the cup will float against the tide." It did so for about 80 cubits, when it sank. He then left this place, and went to the Eng-gyeen-taw အင်ဂျင်းတာ jungles, where he remained

in constant meditation, till he attained an extraordinary amount of knowledge. Of this there are several kinds. There are six kinds of Ah-bhee-nyeen အဘိညဉ် (Pali အဘိ *excelling*, and ဉာဏ *wisdom*) extraordinary wisdom* viz:—

The faculty of seeing like a Nat	...	1	ဒိဋ္ဌိဝက္ခန္ဓ
Do do hearing do	...	2	ဒိဋ္ဌိသောတ
Creative power	... ..	3	ဇ္ဇန်မိဒိဒ
Knowledge of other's thoughts	...	4	ပရိတ္တိဝိဇ္ဇာနာန
Freedom from passion	... ..	5	အာသဝက္ခရာ and
Knowledge of one's own past existence	6		သုပ္ပန်ဝါသ

One evening whilst the Prince was on his way to a Baw-dee-bin ငေါဒိပင်, (banyan tree,) he met a grass-cutter named Thook-dee-yah သုန်ဓိရ, who took a great liking for him, and presented him with eight handfuls of grass, which the Priest (Prince) took and spread on the ground beneath the banyan tree. This place shortly after became an elevated seat (*pullin* ပုလ္လင်) 14 cubits in height, which shone beautifully. On this he seated himself, and was visited by the King of the Nats, the King of the Dragons, and the King of the Brahmas.

Man-nat also, King of the Nats of Woot-tha-na-dee, who appeared before with 1000 arms, and had advised him not to leave his wife and child, again asked him why he had left his palace. This Man-nat was accompanied by a number of other Nats his followers, riding on an elephant named Nah-lah-ghee-ree နာလာဂိရီ. All surrounded the place on which the Priest was seated. Man-nat claimed the seat as well as the banyan tree as his property, and desired the Priest (Prince) to quit the place. The Priest disputed his right to them, and urged that they belonged to himself, owing to his extraordinary accomplishments or virtues.

During this dispute, the King of the Nats, the King of the Dragons, and the King of the Brahmas left.

* This extraordinary wisdom is only လောကီ law-kee, worldly, pertaining to this present world.

The Priest then proved to Man-nat, by the Nat of the earth, Wathong-da-ray ဝသုငြိ, that the banyan tree and seat were his property. The Nat of the earth testified that the water which was poured out by Theik-dat at the dedication of the ceremony of the offering countless years before, was not yet dry, and to prove this, wrung water from the hair of his head. Seeing this, the King of the Nats of Woot-tha-wa-dee and his followers quitted the place.

The same evening, he received *pook-pay-nee-wah-thah* ပုဂ္ဂိုလ်ဝိသုဒ္ဓိ, (a knowledge of one's own past existence). At mid-night, he attained knowledge of *deik-pah-set-koo* ဒိဋ္ဌိဝတ္ထု, (the faculty of seeing like a Nat,) and the next morning, a knowledge of *ah-tha-wet-kha-ra* အာသဝတ္ထု (the power of refraining from any intoxicating liquor, or enslaving principles).

Six years had now passed, and at the age of 35, Prince Theik-dat became Gaudama, in the year of the world 3415.

After he had attained this dignity, he remained seven days steadfastly gazing at his seat, not closing an eye. The next seven days, he remained beneath the banyan tree; seven days at Zin-gyan ဇင်ဂျံ, a place for walking to and fro; seven at days Yed-da-nah-ga-rah (a golden house) ဂတနဂရ; seven days under the shade of Ez-zah-bah-lah အဇ္ဈဘာလ, (a banyan tree); seven days at Moon-za-lein-tah မြွေလိန္ဒာ, lake; and seven days at Yah-zah-yed-da-nah ဂရုဇာရတန, a kind of tree, resembling a banyan tree. During his stay in this latter place, two Talains, named Ta-poke-tha သဒ္ဓဿ, and Pa-leik-kah ပာလိက, discovered him as they passed by. He gave them eight hairs from his head, and they returned to Ook-ka-lah-bah, or Han-tha-wa-dee. The King of Han-tha-wa-dee hearing that these two men had in their possession, eight hairs from the head of Gaudama, collected the elders of the place, and assisted in the erection of the Shway-da-gong pagoda.

In the sixth year after he became Gaudama, and in the year of the world 3421, he went up a mountain in the Shan states, called Mah-koo-lah-pap-a-dah မာကူလပဌေ, where he met two Talains, named Tsoo-lah-tha-wa-kah စူလာသဝက, and Ma-ha-tha-wa-kah မဟာသဝက. To these men he gave two hairs from his head, and enjoined them to

erect a pagoda on the Thoo-da-tha-nah mountain သုဒဿာ, which they did, and called it Shoay-maw-daw ရွှေမျှော်တောသုဇာ, the present Pegu pagoda.

In the seventh year after he became Gaudama, he went up to Tha-wa-dein-tha (or the second stage of the world of Nats, situated on the summit of the Myeen-hmo မြင်မျိုရ် mountain) on the full moon of Wah-tso, to visit his mother. On this mountain she had died seven days after his birth, and had become a Nat there. He repeated to her the one grand division of the Buddhist scriptures, comprising seven books, viz:—

ဝဓမ္မသင်္ခါဏီ	... ..	Da-mah-thin-ka-nee.
ဝိဘင်း	... ..	Wee-bing
ဝါထုဂဏာ	... ..	Dah-too-ga-tah
ပုဂ္ဂလပဉ္စတ်	... ..	Poke-lah-pyee-nyeat
ကထာဝတ္ထု	... ..	Ka-ha-woot-htoo
ရမိုက်	... ..	Ya-mike and
ပဗ္ဗာနိ	... ..	Pa-htan.

* He returned on the full moon of Tha-din-gyoot 3423. The following year he went to the Zin-kyeik mountains, now situated in the Martaban district, where he gave a devotee named Ee-thee-kike, a hair from his head, and directed him to erect a pagoda on the Syriam hill, which at present is called Kyeik-kouk ကြို့က်ကောံ. He also gave a hair of his head to a devotee who resided at Kyeik-tee-yoh ကြို့က်တီးထီးရိုး mountain, and directed him to build a pagoda there which he did; at the present time it is called Kyeik-tee-yoh ကြို့က်တီးရိုး pagoda. He gave another hair to a devotee, who resided at Kay-lah-thah ကောလာသ, and ordered him to erect a pagoda there, the present Kay-lah-thah pagoda, situated in the Shoay-gyeen district. Another he gave to a devotee of Yai ရေး mountains, on the summit of which a pagoda is situated called Yai-kay-lah-thah ရေးကောလာသ in the Amherst jurisdiction. To a devotee residing at the Zway-ka-ban ဇွဲကပ် mountain, he gave a hair, and a pagoda was erected there called the Zway-ka-ban ဇွဲကပ် pagoda.

He also gave a hair to two devotees, who resided at Zein-kyeik where a pagoda was erected called the Zein-kyeik ဇင်းကြိုက် pagoda.

He gave two hairs to two brothers (Talains), named Tha-ga-rah-pyeen-nyeah သာဂရပညာ and Teik-tha-pyeen-nyeah တိဿပညာ, residing at Byeen-nyeah-kaw-dee ဗျည်းကောဇမြို့, or Twan-tay, and directed them to build a Pagoda on the top of the May-yew-dah မေရုဒ hills, which is at present Twan-tay-shoay-san-daw တွံတေးရွှေဆံတော်.

After he had finished his mission, he returned to Miz-zee-mah-day-tha or the centre of the world.

Up to the 29th year of his age, he remained in his Palace, and six years he remained in the jungles before he became Gaudama. From the 35th year of his age, he remained on earth as Gaudama during a period of forty-five years, and on the 80th year he died, and rested from all evil, in the year of the world 3460.

The Burmese worship three objects, viz :—

သုဗ္ဗု	The Deity.	} ရတနာ၃.
တရား	...	...	...	The Law.
သမ္ဘိ	...	...	...	The Priesthood.

The Deity is the above named Gaudama ;

The Law is that which was expounded by him ;

The Priesthood are those who were ordained by him to teach the scriptures.



BY WHOM AND HOW THE BUDHIST SCRIPTURES WERE BROUGHT INTO BURMA.

Gaudama belongs to Miz-zee-mah-day-tha (the centre of the southern world). He died there in the year of the world 3460, and 1 of B. E.

At Yah-zah-gyeoh ရာဇဂြိုဟ် (near which place is the centre of the universe)* Priest Shin-ma-ha-kat-tha-pah ရှင်မဟာကဿာ, with five hundred others rehearsed the communications of Budha.

In the year of the world 3560, and 100 of the Burmese Era, at Way-tha-lee ဝေသာလီ, Priest Ma-ha-yah-tha မဟာရသ and seven hundred others rehearsed the communications of Budha.

In the year of the world 3678, and 218 B. E., at Pah-da-lee-pouk ပါဒလီပုတ်, one Mouk-ka-lee-pouk-tah မောက္ခလီပုတ္တ, and a thousand other priests, rehearsed the communications of Budha.

In the year 3696, and 236 B. E., Priest Mouk-ka-lee-pouk-tah sent from Pa-da-lee-pouk near Yah-zah-gyeoh ရာဇဂြိုဟ်, two others, named Shin-thaw-nah ရှင်သောန, and Shin-oke-ta-rah ရှင်ဥတ္တရ, to Burma. *Vide page 80 of the Revd. F. Mason's work on Burma, its inhabitants, &c.* They came to Thut-tong, and died at Bee-lin-kouk-thein-nah-yong ဘီးလင်းကုသိန္ဒာရုံ, in the Shoay-gyeen district.

In the year of the world 3910, and 450 after the death of Gaudama, the King of Ceylon issued a mandate that the Buddhist scriptures should be written on palm leaf, and that they should be rehearsed.

In 386 of the Christian Era, and 930 after the death of Gaudama, Shin-bo-da-gaw-tha ရှင်ဗုဒ္ဓဃောသ went to Ceylon, and brought a copy of the scriptures to Burma.

* The Burmese consider that the Myeen-hmo မြင်မျိုရ်တောင် mountains form the centre of the world, and that they are encircled by four large Islands, the southern one being the "earth" ဓမ္မာဒိပါတောင်ကျွန်း of which the Himalaya mountains ဟိမဝန္တာ forms the centre.

NOTE.—In the Chronological table by the Revd. Mr. Wade, annexed to the Revd. Mr. Steven's work, "The Elements of General History" Vol. I., page 25 there appears to be a mistake of 4 years in the Christian Era—thus 104 C. E., should be 100 C. E.

The reasons for the worship of the pagodas by the Burmese are ;—

Why the Burmese worship the Pagoda, *first*, because Gaudama before his death, gave hairs of his head to several devotees and others, which together with the remains of his body after it had been burnt, are deposited underneath the Pagodas, called ဓါထုလေတီ; *secondly*, because the idols they bury underneath them represent Gaudama, called Ok-deik-tha-zay-dee ဥတ္တိဿလေတီ; *thirdly*, because the furniture &c., belonging to the Priesthood, is also buried, called Pa-ree-baw-gah-zay-dee ပရိဘောဂလေတီ, as well as the Law, or the scriptures, called ဝဗ္ဗလေတီ.

The Talains or Moons, are also Budhists, and have the same form of worship, with the exception that they worship evil Nats, for which ceremony, they erect a temporary shed, and have a poay in honour of the Nat. They speak the Talain or Moon language, and have an alphabet of their own. The language is little used in this district, it is not taught in the Kyoungs ; in Tenasserim, however, it is learnt to this day.

The Karens are also Budhists. They are a wild tribe, and inhabit the hills and jungles in the Han-tha-wa-dee dominions, having no regular forms of worship, but believing in Nats. They speak a language peculiar to themselves, and have no alphabet. One however was formed for them by the Revd. Mr. Kincaid, and other missionaries some years ago, about 1830 C. E. *Vide page 75 and 95 of Revd. F. Mason's history of Burma, its natural productions, &c., &c.*

The Zabbaings are Budhists with the same form of worship. They speak a language peculiar to themselves, and, like the Karens, are a wild hill tribe. They have no alphabet and consequently can neither read nor write.

THE PAGODAS AND LARGE BELLS IN THE RANGOON TOWN AND DISTRICT.

SHOAY-DA-GONG PAGODA AND TWO LARGE BELLS IN THE
TOWN OF RANGOON.

On the present site, where this pagoda is erected, a Burmese god, named Koke-ka-than ကုတ္တသံ buried a Yay-tsit, or Priests' water-dipper; and during the time of Gaw-nah-gong ဂေါ်နဂုံ, he buried a Thin-bine သင်းပိုင်, the under-garment of a Priest of Budha. During the time of Kat-tha-pah ကတဘာ, he buried a staff, and during the the time of Gaudama, or six weeks after Prince Theik-dat became Gaudama, he met Tha-poke-tha သပူသ, and Pa-lee-kah ပလိက at the Yah-zah-yed-da-nah ရာဇာရတန, or the Lin-loon-bin tree လင်းလွန်းပင် to whom he gave eight hairs from his head, and directed them to erect a pagoda on the site where three of his brethren had buried the above named articles, on the Thein-goke-ta-rah mountains.

After they had received these instructions, they returned to Oo-ka-lah-bah, and on their way touched at Ez-za-tah အတ္တော, a place somewhere in Arracan.

The King of this place asked them for two of the hairs they had received from Gaudama, which they gave him. They next called at Maw-din မော်တင်, or Cape Negrais, and one night, the remaining six hairs they had in their possession, commenced to shine; and while they were asleep, the King of the Dragons came out from the sea, and stole two out of the six hairs they had.

Leaving this place, they came to the kingdom of Kha-bin, in the Oo-ka-la-bah dominions, where is a village existing at the present time, called Kha-bin village, in the Twantay township. They had in their possession a box set with rubies of great value, in which they kept the treasured hair of Gaudama.

Here they erected a pagoda with sand, and many of the inhabitants visited it.

The King of Kha-bin went to the spot, and meeting these two individuals, enquired of them the meaning of all he saw. They replied, that they had originally received eight hairs from Gaudama, and had also received instructions to bring them along with other articles, that three of Gaudama's predecessors had buried, and erect a pagoda on the Thein-goke-ta-rah mountain; that of the eight hairs they had received from Gaudama, they had given two to the king of Ez-za-tah; that while they were asleep at Negrais, the king of the Dragons came out of the sea, and stole away two more from them; and that they had the remaining four in their possession.

The King then prayed that the hairs they had given away, and those that were stolen might be restored; his prayer was heard, and the hairs returned. On this, the King and the whole of his subjects were overjoyed, and they all went in procession to the spot where Gaudama had directed that the hairs should be deposited, and erected a pagoda.

They could not at first find the Thein-goke-ta-rah mountain, when four Nats, viz:—Soo-lay ဆူလေ, Yaw-ha-nee ယောဟနီ, Dek-kee-nah ဒက္ခိနာ, and Maw-bee မော့ဘီ, pointed out the place to them.

On the top of this mountain, there were three heaps of sand, which they levelled, and dug a hole 44 cubits deep, and 44 cubits square, and there they found the three articles that were buried by the gods named above.

These articles, with the box set with precious stones, and the hairs from Gaudama's head, were all buried in the hole, and the mouth covered with large flat stones, on which they erected a pagoda with stones, 44 cubits high, called by the Moons or Talains Kyeik-da-gong. *Kyeik* means *pagoda*, and *da-gong*, *across*; and the structure received its name from the fact that when they first saw this mountain, before the pagoda was erected, there was an old wood-oil tree, that had fallen down, lying across it. The Shoay-da-gong pagoda was erected in the year of the world 3415, and 104 of the Burmese Era, or 585 B. C.

The place where the signal Flag-staff pagoda, and the European Barracks stand, is called Tsan-daw-gyo-lan ခံတော်ကြိုလပ်, or the road by which the eight hairs of Gaudama were taken, and deposited on the present site of the Shoay-da-gong pagoda. From this time until

1966 years had passed since this pagoda was erected, the Burmese have no history about it. When however the King of Han-tha-wa-dee, Byeen-nyeah-oo ဗျဉ္ဇာဉ္ဇ, in the year 739 B. E., 1921 G. E., 1377, C. E., discovered it was delapidated, he instantly repaired the ruins. Forty-nine years after this, the umbrella on the top of it broke down, and King Byeen-nyeah-yan-kike of Han-tha-wa-dee, who reigned in the year 789 B. E., 1427 C. E., caused it to be replaced by a new one, and built up the half of it with brick and mortar. Fourteen years subsequent to this, King Byeen-nyeah-ta-roh ဗျဉ္ဇာတရိုး, who reigned at Han-tha-wa-dee, in the year 803 B. E., 1441 C. E., commenced where the last King had left off, and built it up. Six years passed by when King Byeen-nyeah-yan-daw ဗျဉ္ဇာရံတော, who commenced to reign in the year 809 B. E., 1447 C. E., completed it. It was measured and found to be $201\frac{1}{2}$ cubits high.

After eight years, Queen Shin-tsaw-boo ascended the throne (about the year 817 B. E., 1455 C. E.) under the name of ဗျဉ္ဇာတော. She was a woman of good understanding, and very kind to her subjects. She reigned seven years as Queen of Han-tha-wa-dee, and then placed her son-in-law, Da-ma-zay-dee, on the throne in her stead. She issued a proclamation, that if any body wished to accompany her to the Shoay-da-gong pagoda, they could do so. When she came to Dagong or Rangoon, one fourth of the inhabitants, and one fourth of the Officers came with her.

On the west side of the pagoda hill, she erected a palace and a fort for her residence, the ruins of which may still be seen, and are called Shin-tsaw-boo-myo.

She repaired the Shoay-da-gong pagoda, and gave her weight in gold to ornament the top of it, and paved the base with stones, and built seven platforms.

She reigned seven years in Pegu, and seven years in Dagong as Queen of Han-tha-wa-dee; she died at the age of 73, after a reign of 14 years.

Seven years after her death, King Da-ma-zay-dee, her son-in-law, came to Dagong (Rangoon), and made a large bell, 112 cubits high; diameter at the mouth, 8 cubits; in circumference 24 cubits; weight 280,000 viss; besides which, he also made several small bells weighing 500 viss, and paved the hill with 50,000 flat stones.

After about forty years, the umbrella of the pagoda fell down, but was soon repaired by King Hat-tee-ra-zah in the year 870 B. E., 1508 C. E.

Twenty-one years after this, the pagoda again broke down from the shock of an earthquake, and was built up by Ah-tee-taw-ra-zah in the year 888 B. E., 1526 C. E.

Thirty-eight years subsequent to this, the pagoda again fell down from the shock of another earthquake. Han-tha-wa-dee Tsin-byew-myah-shin once more repaired it in the year 926 B. E., 1564 C. E. It then measured 248 cubits in height, including the umbrella or *tee*, and 400 cubits in circumference. See *Rev. Mr. Hough's Geography*, and "*Burma and the Burmese*" by Kenneth Mackenzie page 167.

Two hundred and five years after this, or in the year 1131 B. E., 1769 C. E., six cubits of the brick work from the top of the pagoda fell down, but the umbrella remained uninjured. The King of Ava, Tsin-byew-shin, the son of Ah-loung-para-gyee, about this time came down to Rangoon, and repaired it, and covered it with gold leaf; he also removed the Talain umbrella, and made a new one in the Burmese style. The length of the umbrella was 30 cubits; the diameter of the mouth $9\frac{1}{2}$ cubits; circumference 28 cubits: he covered the whole with gold leaf.

Eight years after this, Tsin-goo-min, King of Ava, cast a large bell on the pagoda hill, whose height was $7\frac{1}{2}$ cubits, diameter across the mouth 5 cubits, circumference 15 cubits, thickness $\frac{2}{3}$ cubit, weight 155,555 viss; he named the bell Ma-ha-gan-dah မဟာဂန္ဓ,

Sixty-three years after this, or about the year 1202 B. E., 1840 C. E., Thar-ra-wa-dee သာရာဝတီမင်း, King of Ava, came down to Rangoon, and cast another bell, $9\frac{1}{2}$ cubits, and 3 inches in height; the diameter at the mouth 5 cubits; circumference 15 cubits; and 259,400 viss, 49 ticals in weight.

Twelve years after this, the British took possession of Burma, or Talain-thong-yat တာလင်းသိုရ်, or Yan-myin-nyeah-tine ရခိုင်တိုင်း, in 1214 of the Burmese Era, or 1852 A. D.

In 1216 B. E., 1854 C. E., Oo-taw-lay, late native Judge (*Tseethay*) of Maulmain, and Oo-loo raised a subscription, and gilded the pagoda.

SHOAY-HMAW-DAW PAGODA.

The SHOAY-HMAW-DAW Pagoda in Pegu Town is erected on the top of the hill called Thoo-dat-tha-nah သုဓဿန.

In the sixth year after Gaudama attained the Budhaship, or in the year of the world 3421, he went up a mountain called Ma-koo-la-pap-pa-dah မာကုလပုပ္ဖ, where he met two Talains named Tsoo-lah-tha-wa-ka ဂူလာသာဝက, and Ma-ha-tha-wa-ka မဟာသာဝက, the sons of Pein-ta-ka ပိဏ္ဍက of Zoung-too ဇောင်စူမြို့ to whom he gave two hairs of his head, and directed them to construct a pagoda on the Thoo-dat-tha-nah သုဓဿန mountains, and gave them a divine communication that the place would hereafter become a large kingdom. These two traders took the hairs, and returned to Zoung-too, and shewed them to their father, and told him of the divine communication they had received from Gaudama.

The father and his two sons went to the King of Zoung-too, Thaman-da-ra-zah, and told him what had happened; whereupon the King ordered his Queen, Then-ga-pat-tah, to follow him to the mountain. They, together with several followers, proceeded to the mountain, and levelled the top, and, digging a large hole, plastered it all around, and

NOTE.—Since writing about the Shoay-hmaw-daw Pagoda, I have observed a few hints made on it by Kenneth R. H. Mackenzie at page 57 of "Burma and the Burmese," which the writer thinks it worth while extracting here. "Shoay-mo-doh is a pyramid composed of brick, and plastered with fine shell mortar without excavation or aperture of any sort, octagonal at the base, and spiral at the top. Each side of the base, measures 162 feet; this immense breadth diminishes abruptly; a similar building has not inaptly been compared to a large speaking trumpet.

"Six feet from the ground there is a wide ledge, which surrounds the base of the building, on the plane of which, are 75 small spires of equal size and equi-distant, one of them measured 27 feet in height and 40 in circumference at the bottom; on a higher ledge, there is another row, consisting of 53 spires of similar shape and measurement. A great variety of mouldings encircle the building, and ornaments somewhat resembling the fleur-de-lis surround what may be called the base of the spire; circular mouldings likewise gird this part to a considerable length, above which there are ornaments in stucco not unlike the leaves of a Corinthian capital, and the whole is covered by a tee or umbrella of open iron work, from which rises an iron rod with a gilded pennant. The tee or umbrella is to be seen on every sacred building in repair that is of a spiral form. The raising and consecration of this last and indispensable appendage is an act of high religious solemnity and a season of festival and relaxation."

buried the two hairs, covering the opening with a large flat stone, on which they erected a pagoda. The height of it was 80 cubits, and circumference 150 cubits.

The Talains call this pagoda Kyeik-paw-doh ကျိုက်ပေါ်တီး. *Kyeik* means in the Talain tongue *pagoda*; *paw*, *fly*; and *doh*, *mountain*.* Sometime afterwards the name of this pagoda was changed from Kyeik-paw-doh ကျိုက်ပေါ်တီး to Kyeik-paw-daw ကျိုက်ပေါ်တီး.

The Burmese again changed the name to Shoay-hmaw-daw. 1735 years after the erection of this pagoda, *i. e.*, in the year 1152 C. E., 1696 G. E., 514 B. E., the first King who formed the dominion of Han-tha-wa-dee, named Tha-ma-la, repaired it with brick and mortar; the height at this time was 59 cubits. Twelve years subsequent to this he repaired it again, and seventeen years afterwards (1181 C. E., 1725 G. E., 543 B. E.) King Ah-tha-kong-ma again repaired it, and increased the height to 65 cubits: seven years after (1732 G. E., 1188 C. E., 550 B. E.) King Ah-rein-da-ra-za အရိန္ဒရာဇာ raised it to 73 cubits.

Again after another seven years, the King Ma-hein-tha-ya-zah augmented it to 76 cubits. In the same year, on the 3rd increase of Ta-bo-dway, it was partially blown down by a gale of wind. Seventeen years after, King Gin-da-ra-za ဂိန္ဒရာဇာ built on the same spot another pagoda, the height of which was 81 cubits, and also eight small ones round it, and made a platform.

Twelve years after this (1768 G. E., 1224 C. E., 586 B. E.) King Mee-gah-deik-pah မြိဂိဒိဌ repaired it, and increased the height to 88 cubits; he also built another pagoda, called Kyeik-ka-loh ကျိုက်ကလို in Man-bee the height of which was 77 cubits.

Fifteen years afterwards (1783 G. E., 1239 C. E., 601 B. E.), the King Wee-za-ra-zah repaired the Shoay-hmaw-daw pagoda, and increased the height of it to 89 cubits.

Ten years after this (1793 G. E., 1249 C. E., 611 B. E.) King Ka-wee-kah repaired and further raised it to 92 cubits. After twelve years (1805 G. E., 1261 C. E., 623 B. E.) King Pyein-tsa-la-yeet ပဉ္စလရာဇ် repaired it, and made its height 100 cubits.

* The two Talains traders on reaching the summit of the mountain, saw Gaudama fly and alight on it.

Thirteen years after (1818 G. E., 1274 C. E., 636 B. E.) again King Ah-tah-tha-ra-zah အထသုရာဇာ repaired the building, and increased the height to 104 cubits, and planted palm trees all round the platform. Fifteen years subsequently *i. e.*, in the year 1833 G. E., 1289 C. E., 651 B. E., King Ah-noo-mah-ra-zah အနုမရာဇာ repaired the pagoda and increased its height to 126 cubits.

After twelve years had passed (1845 G. E., 1301 C. E., 663 B. E.) King Mee-gah-deik-pah မိဂိဌ the second, repaired it, and increased the height to 130 cubits, and also built 28 small pagodas round it, and rebuilt the platform.

Ten years after (1855 G. E., 1311 C. E., 673 B. E.) King Eg-ga-tha-man-da-ra-zah အဂ္ဂသန္တရာဇာ repaired it, and increased its elevation to 136 cubits; twenty years after this (1875 G. E., 1331 C. E., 693 B. E.) King Pong-na-ree-kah ပုဏ္ဏရိကာ repaired it, and raised its height to 143 cubits.

Nine years afterwards (1884 G. E., 1340 C. E., 702 B. E.), it was repaired by Teik-tha-ra-zah တိဿရာဇာ, and its height increased to 148 cubits. After thirty-two years (1916 G. E., 1372 C. E., 734 B. E.), King Byeen-nyeah-oo repaired it, and increased its elevation to 152 cubits.

Thirteen years after (1929 G. E., 1385 C. E., 747 B. E.), King Razah-dee-yit ရဇာဒီရာဇ် also made repairs, and still further raised its height to 165 cubits, and made the platform 37 cubits wider, and dug a hole, in which he found two hairs of Gaudama. He also buried a tooth of Gaudama's which he obtained from the King of Ceylon, and then closed the hole with a flat stone 4 cubits square, and built an idol at the mouth of the hole in a reclining position, 37 cubits long.

Thirty-six years subsequent to this (1965 G. E., 1421 C. E., 783 B. E.) King Byeen-nyeah-da-mah-ra-zah repaired the pagoda, and increased the height to 172 cubits.

Six years afterwards 1972 (G. E., 1427 C. E., 789 B. E.) King Byeen-nyeah-yan-khike repaired it, and increased it to 182 cubits in height.

After a period of fourteen years (1985 G. E., 1441 C. E., 803 B. E.)

King Byeen-nyeah-ta-roh made further repairs, and augmented its height to 186 cubits, he also built forty small Pagodas round it.

Six years after this (809 B. E., 1991 G. E., 1447 C. E.,) King Byeen-nyeah-gyaw-daw built four small pagodas on the four sides of the platform, and cast a bell weighing 1700 viss and 50 ticals.

Eight years subsequent to this time (817 B. E., 1999 G. E., 1455 C. E.,) the Queen Shin-tsaw-boo also kept up the repairs, and raised its height to 195 cubits, and paved it all round with 50,000 flat stones, and cast a bell weighing 700 viss.

Fifty-two years after (869 B. E., 2051 G. E., 1507 C. E.,) King Hat-tee-ra-zah further repaired it, and made its height 199 cubits; in the same year, the umbrella of the pagoda was blown down by a storm.

In the year 890 B. E., 2072 G. E., 1528 C. E., twenty-one years afterwards, King Ta-gah-yoot-pee တာဂရုတ်ပီ also repaired it, and raised its height to 202 cubits. After thirty-eight years (928 B. E., 2110 G. E., 1566 C. E.,) the pagoda was partially destroyed by an earthquake, and in the same year King Tsin-byew-nya-shin rebuilt it, and made it the same height as it was before the earthquake.

During the year 1109 B. E., 2291 G. E., 1747 C. E., one hundred and eighty-one years after the last repairs had been made, King Bya-nine-tee-ra-zah renewed the umbrella.

In 1159 B. E., 2341 G. E., 1797 C. E., *i. e.*, fifty years afterwards, the King of Burma, Bah-doon or Boh-daw, came down to Pegu, and repaired the pagoda, its height being 191 cubits, circumference 576½ cubits and 4 inches. The umbrella was also repaired by him, its height being 25 cubits; mouth 9½ cubits wide; circumference 29 cubits. He also built 18 small pagodas round it, and a kind of store-room in which articles given to Phoongyees as offerings are placed, called Pa-ree-baw-ga. He also built two vaults, made two tablets, and placed them within it, and further built 11 pagodas viz:—

Tee-daw-bong or shape of the umbrella. တီးတော်ပုံး

Mo-ma-theng မိုးမထိနိုး

Man-oung-yed-da-nah မာန်အောင်ရတနား

Law-kah-man-oung	လောကမာန်အောင်း
Tset-taw-yah... ..	စက်တော်ရား
Mo-ma-zay-dee	မိုးမစေတီး
Yan-oung-min	ရံအောင်မင်း
Oung-bway-tin-yah... ..	အောင်ပွဲတင်ရား
Tsoo-la-bon-tha	စူလပုံသား
Ah-kyaw-tsoo-lah, and	အကျော်စူး
Pat-tan-zay-dee	ပတ္တန်ငေတီး

Boh-ta-htoung pagoda is on the bank of Rangoon river. In Talain History it is said that the spot where the

Boh-ta-htoung pagoda 359 B. E. Pagoda is now situated, is the place where the body of Prince Min-han-da was burnt after he had been drowned in the Daw-bong creek; his body was recovered and burnt, by the order of his father, King Oo-ka-lah-bah; and 1,000 Captains or Bohs, were ordered by the King to build this pagoda, hence the name Boh-ta-htoung ဗိုလ်တထောင်ဘုရား pagoda.

Twantay pagoda, Shoay-tsan-daw တွံတေးရွှေဆံတော်ဘုရား၊

Twantay Pagoda. is erected on the May-yoo-dah hill မေရုဒ တောင်။

Gaudama, on his tour, reached the Zin-kyeik mountains (a range of mountains between the Salween and Sittoung rivers), where he met two Talains, named Teik-tha-pyeen-nyeah, and Tha-ga-rah-pyeen-nyah, to whom he gave two hairs from his head (*see page 94 of this history*); and directed them to erect a pagoda on the May-yoo-dah hill, in the present Twantay township. On their way by boat, they anchored near Moke-kyoon မုတ်ကျွန်း, now known as Elephant point. At this time Moke-kyoon was not formed. When the inhabitants of the Island of Dalla saw the vessel, they called it Moke-yoon-doh မုတ်ချွန်းမိုး *Moke-yoon* means a dark object, and *doh* a mountain, i. e., they saw the vessel like a dark object, and as large as a mountain. The spot where it was anchored, afterwards became formed into an island which is now called Moke-kyoon-doh, or Moke-kyoon; and

on the island, at the entrance of the Irrawaddy river, there grew a large banyan tree, which at a distance resembled the shape of an elephant; hence it was called by the native navigators Huttee-peat, by the Burmese navigators Hut-tee-nyoung-bin, and by the English Elephant point.

These two Talains sent a petition to the King of Kha-bin ဘာင်း, Tha-mein-taw-byeen-nyeah သိင်္ဂီထေားဗျဉ္ဇာ, informing him that they had two hairs from Gaudama's head. The King on hearing this, ordered the vessel to be removed to Kha-bin, and, with his Queen, and a number of followers, went on board, brought the two hairs ashore, and gave a large pway in honour of them for seven months, performing all the ceremonies usual on such occasions. These two Talains told the King also that Ceylon သီဟိုဠ်ကျွန်း was a very beautiful island, and a fine spot to live on; whereupon the King ordered that his kingdom should be called Ceylon-kha-bin. Seven months after this, they took the two hairs to May-yoo-dah hill, and there erected a pagoda in the year 577 B. C., 111 year of Boh-daw-in-za-nah သိုးတော်အညွှန့်, or 3423 of the year of the world. The height of the Pagoda was 168 cubits, and its circumference 480 cubits; it was called Quan-day-shoay-tsan-daw ကွံဒေးရွှေဆံတော် from its being near a village situated on another hill on the west side, about two miles distant from it, called Quan-day ကွံဒေး; *Quan* means *village*; *day*, *hill*. From the length of time that has elapsed, the name has been changed from Quan-day to Twan-tay ကွံတေး

Eighty-three years after this, or in the year 1 B. E., and 3460 in the year of the world, a devotee named Ta-ree-yin-ga-mah တရိရင်မာ, brought four Dat-taws ဓာတ်တော် of Gaudama *i. e.*, four particles of his body after it had been burnt, and gave them to King Byeen-nyeah-kaw-daw: the King buried them in the same spot as that in which the two hairs had been deposited. About 2325 years after this, the pagoda fell in some parts, and the ruins were lost in the dense jungles; then the Magistrate of Dalla cleared the jungle, and repaired the pagoda. This happened during the reign of Boh-daw or Bah-doan, in the year 1143 B. E., 2325 G. E., 1781 C. E.

During the year 1866-67 C. E., the Myo-oke of Syriam ordered five lakhs of bricks to repair the pagoda, the cost estimated for the

bricks was Rupees 2,500, and the probable cost of the whole will amount to about Rupees 7,000.

Eight years after Gaudama became a god, he came to the mountain called Zin-kyeik, and there met a devotee named Ee-thee-kike ဣထီဒိုက်. The devotee Oke-ta-en-gah ဝတ္တအင်. prayed him for one of his hairs as he wished to erect a pagoda; Gaudama gave the hair to the devotee, who went to Than-lyen, and shewed it to the King Zay-yah-thay-nah ဇေယျသေန of Than-lyen. The King and devotee built a pagoda on the hill of Oke-ta-en-gah ဝတ္တအင် about the year 111 B. E., and called it in the Talain tongue Kyeik-ee-thee-kike ကျိက်ဣထီဒိုက်; *Kyeik* means *Pagoda*; *Ee-thee*, *devotee*; *Kike*, *crooked-back*: the devotee who brought the hair from Gaudama, was an old man, bent with age; the Burmese pronounce the word *Kyeik* as *Khok*.

Three hundred and fifty-seven years after this, or 320 Gaudama's Era, eight Rahans or Priests, brought the King Baw-gah-thay-nah a bone from Gaudama's forehead, and one of his teeth. As soon as the King received these, he caused a hole to be dug on the east side of the said pagoda, and buried the relics.

About the year 2013, or 1143 B. E., 1781 C. E., King Ah-loung-parah-gyee's son, Bah-dong or Boh-daw, came down to Than-lyen, and repaired the pagoda, which was then partially destroyed; it measured 89 cubits in height, and 600 cubits and 4 inches in circumference. At the same time he repaired the Shoay-hmaw-daw at Pegu.

Kyeik-ka-tsan Pagoda.
Maw-bee township.

The hill on which the Kyeik-ka-tsan pagoda is erected is called Pat-ta-mah Pat-te-tah ဝတ္တပတိတ.

It is situated in a north-easterly direction from the Shoay-da-gong pagoda, and is distant about 1,500 tahs, each tah measuring seven cubits.

The pagoda is 55 cubits in height, and 150 cubits in circumference. It was erected in the year 350 after the death of Gaudama, by Baw-gah-thay-nah, King of Than-lyen. The Talain historians say that a portion of the remains of Gaudama was buried underneath the pagoda before it was built. These remains are called in Burmese Dat-taw, and

were brought by eight Rahandas ရဟန္တာ, who handed them over to the above mentioned King of Than-lyen. This pagoda is called by Talains Kyeik-ka-tsan ကျွတ်ကံ, *Kyeik* meaning *pagoda*; *Ka-tsan*, *eight*. It was built in Ta-bo-dway, hence the holidays which are observed annually on the full moon of this month.

About 1967 years after the pagoda was built by Baw-gah-thay-nah, King of Than-lyen, in the year 1135 B. E., it was partially destroyed, but afterwards repaired by a Priest named Tha-rah-keik-tee သာရာကြိတ္တိ, with the assistance of the people living in the neighbourhood.

About the year 1185 B. E. (at or about the time of the first war with the British), the umbrella of the pagoda inclined to one side; the people observing this bad omen, prophesied among themselves, that some misfortune was about to befall them. Not long after this, the war commenced.

About the year 1194 B. E., or 59 years from the time it was last repaired, a Shoay-gyee-min-gyee ရွှေကျင်မင်းကြီး, a Commissioner, renewed the umbrella, and in 1210 B. E., a Priest of Rangoon, named Gan-da-da-zah ဂန္ဓဇာ again repaired the pagoda, with the assistance of the people, and put on a new umbrella, which measured 5 cubits at the mouth, and 15 in height.

The Theng-gyee Rangoon town.

A Theng-gyee* stands in the Town of Rangoon, near the site of the Theng-gyee Bazaar.

This Theng-gyee was erected at about the same time as the Kyeik-ka-tsan, 350 years after the death of Gaudama, and is said to contain the relics of one of the Rahandas who brought over the remains of Gaudama.

The hill, called the Soolay Pagoda hill, is so named, because King Oo-ka-lah-bah and his followers, together with two Talains, Ta-pok-tha တပုထာ, and Pul-lee-kah ပုလ္လက (who brought eight hairs from the head of Gaudama, which were buried on the Shoay-da-gong Pagoda hill) first assembled here in search of the Thein-goke-tarah-

* A *Theng-gyee* is a building set apart for the performance of certain rites and ceremonies peculiar to the Buddhist Priesthood.

kong သိင်္ဂြိုဟ်ကြကုံး, on which the present Shoay-da-gong pagoda is erected, and four Nats came to them, and pointed out the place. From that time it was called Soolay, a place of assembly.

CHAPTER VI.

DISTRICT OF RANGOON.

The District of Rangoon is divided into nine Townships, in charge of Extra Assistants, or Myo-okes.

The Chief Town of the Pegu Township is the ancient town of Pegu, one which has retained its eminence for many years. The township is now divided into four circles in charge of Thoo-gyees.

Pegu, as will be found above in the history of Han-tha-wa-dee, was formerly the chief city of the Talain Kingdom.

On circuit in April 1868, I visited the old town of Pegu, where I found a ruined wall of the old fort, measuring one mile square. This fort was built by the Talain King Sin-byew-mya-shin ဆင်ဖြူရှင် B. E. 927, corresponding with 1564 A. D. In the north-east corner of this fort is erected the Shoay-hmaw-daw pagoda; it is 191 cubits, or 286½ feet, in height. Burmese tradition says this pagoda was commenced 2440 years ago. Within these walls there is a tank about 400 feet square, which was dug by King Da-mah-zay-dee. The old town is now in ruins, and the tank is only frequented by the buffaloes of the town. There is a bell on the hill of the pagoda, which, from dates written on it in Pali—2270 after Gaudama, 1088 B. E.—appears to be 142 years old.

On the south side of the Shoay-hmaw-daw pagoda, is the site of the old palace.

While Da-mah-zay-dee reigned (824 B. E., 1462 A. D.,) he built, as it is stated in Talain history, several pagodas, Theins သိင်္ဂ, Zayats ဇေတိ, and Kyoungs ကျောင်း; and dug tanks on the opposite side

of the Pegu river, at a place called Zine-ga-nine ဇိုင်းဂနိုင်း. On visiting the spot, I found the Thein သိင်္ဃ called Ka-lyah-nee ကလျာဏီ. I also found ten flat stones covered with Talain characters, giving the history of the town and pagodas. These stones measure about 6 cubits in height, 1 cubit in thickness, and $3\frac{1}{2}$ cubits in breadth, with inscriptions on both sides. About 200 years ago, a Talain Phoon-gyee (Ba-ka-ra ဗါ.ဂရာ) translated the history into Burmese by order of the then reigning King of Ava. Copies of this work, written on palm leaves, are known as Kyouk-tsa ကျောက်စာ, or writings from stones; they are preserved in the chief Kyoung of the country.

Further explorations brought us to Ya-thay-myo ရသေ့မြို့ which is built of granite ဝပ်ကျောက်. This also was built by King Da-mah-zay-dee. I found a few bricks entire $1\frac{1}{2}$ feet long, 1 broad, and 2 inches thick; they are said to have been made at Penang. Some of the tiles, also, I found, on examining, to be glazed on the top like china ware, and that a great many of the images have the heads of different animals, such as dogs, horses, elephants, &c., which are common in Ceylon, and many of which, there is every reason to believe, have been brought from thence. In 860 B. E., 1499 A. D., the King Da-mah-zay-dee was on very friendly terms with Ceylon.

There is another large building called Koo ကူ (an excavation), whose height is about 45 cubits, with a hollow from top to bottom, very dark and impenetrable. The steps are solid pieces of stone, more than 15 in number, each measuring $1\frac{1}{2}$ feet square, and 6 feet long, lying east and west. This building is surrounded by three walls; on the south-east of the building, about 2,000 feet from the building itself, I found four flat stones, each measuring 17 or 18 feet long, 10 or 12 feet broad, and three feet thick, under the shade of large trees.

These stones are said by the Talains to have belonged to the Phoon-gyees or Hermits who dwell in the jungles, and are called Taw Kyoungs တောကြောင်း. By the side of these I saw about twelve flat stones, on which is written their history in Talain characters: some are greatly damaged. On enquiry I am told, that the history has never been translated into Burmese, and I can therefore give no account of them; they measure about 6 cubits in height, $3\frac{1}{2}$ cubits broad, and 1 cubit thick.

Twantay township is situated on a small branch of the Irrawaddy, called the Twantay creek, or Moo-la-man-choung Twantay.

မူလခန့်ချောင်း: At present it consists of 900 houses, with 3,700 inhabitants. At Twantay there resides a Burmese official, holding the powers of a Magistrate of the 2nd Class. He has general supervision over two Extra Assistant Commissioners (Myokes), the chief Burmese officials of neighbouring townships.

The township is divided into six circles, under Thoogyees (Revenue collectors who are usually appointed on the strength of hereditary claims). The township contains 147 villages, with a population of 35,888. Eight villages number 100 houses, but the village of Kha-bin, consisting of only about 50 houses, was formerly a large town, where King Thamein-taw-byeen-nyeah သိန်တော့ဘုရား, who reigned when Gaudama was 43 years old, or 577 B. C., built a large pagoda. The ancient history of this village will be found in Chapter II. Near the town of Twantay, are now visible the ruins of Ta-rokpeyeay-myo တာရှင်မြို့; and, lastly, we have an old fort, now called Dalla, formerly Tong-kha-lah ထုံခလ, the past history of which will be found in Chapter II.

Twantay is noted for the large jars which are manufactured there; they are brought down in very large numbers for export to British India. The soil for making these jars appears to contain oily matter. The chief produce of the township is rice, betel leaf, coarse reed mats, used largely for placing at the bottom of ships' holds, on which to place cargo; dried fish also, and Ngapee, in large quantities, leave the township for upper Burma; sugar cane in small quantities, and bamboos are also among the exports.

A village in the township, Kha-dong ခထုံ, is noted for the good hats it turns out, which are made from the outer covering of the large bamboos, and used by the peasants when labouring in their fields, during the rainy reason.

In the Twantay township there are 4,600 acres of paddy cultivation, yielding a Revenue of 83,700 Rupees. The area is small, comprising only 578 square miles, but comparatively, the average of inhabitants is large, being 62 to the square mile.

A Revenue of 23,000 Rupees is also collected annually from the fisheries, which are numerous in different parts of this township. Some 2,000 acres of waste land have been granted to one individual, under the waste land rules of the Province.

The township must in the course of a few years become a very rich one ; it is near to Rangoon, and annually fresh immigrants settle in it from upper Burma.

The An-gyee township consists of six circles. It is a small one, extending over an area of only 601 square miles. An-gyee. Its population is 26,344, or 43 to the square mile, inhabiting 6,350 houses distributed over 122 villages.* Thirteen of these villages contain more than 100 houses. Those worthy of note will be mentioned : Tan-ma-nine ထန်မနိင် consists of 280 houses, the inhabitants of which are large salt manufacturers. No one can live in this village, except those who have been born and brought up there, because of the prevalence of fever ; from an attack of which there is never permanent or thorough recovery.

The place is much dreaded by the people generally ; the cause of the fever is to be found in the fact that the air around the village is poisoned from the continual cooking that goes on throughout the year. Again, no pure water is procurable in the village, the fresh water tanks being injured from the ashes which are wafted into them by the wind from the burning salt kilns. The trade however is profitable, and Tan-ma-nine supplies a larger quantity of salt for the market than any other circle in the district.

The next village of note is Pyaw-bwai ပျော့ဘွယ်, consisting of 379 houses, inhabited by paddy cultivators, who have taken to preparing their own rice for sale in the Rangoon market. They reach their destination at the latter place by boat in one tide ; a tidal stream, bearing the name of the village, passes through it. The soil of the circle, called after the name of the village, is considered the best in

* Capitation Tax -	55,330	0	0
Area of paddy land 75,441 9 8	163,235	15	0
Other collections on account of Tax	35,348	1	1
Total	253,914	0	1

the district. Nature has provided this township with splendid drainage which carries off, on all sides, superfluous water from the surface, and leaves the whole area a rich garden for rice.

The next village is Let-khike လက်ခိုက်. The villagers cultivate rice, and manufacture salt; it has been a village of some importance for many years. The salt water is obtained from a small tidal stream, which communicates with the Tha-khoot-pin သခွတ်ပင် river. The salt finds a ready sale at Nyoung-dong ညောင်တုံ: from whence it is exported to Burma proper.

Tan-koo is another village, numbering 150 houses; there are two salt manufacturing buildings here: the chief occupation of the inhabitants is rice cultivation.

Koon-kyan-gong is another village of importance, where rice is cultivated, and where also the chatties used by the salt manufacturers are made. The chatties sell now at Rupees 130 per hundred: during the Burmese rule, the highest known price per 100 was 15 Rupees. The chatties are very thick, and apparently strong, but often burst under the tremendous heat to which they are exposed.

Thong-kwa သုံတွံ is close to the above village, and affords similar employment for the inhabitants.

Kyeik-taw ကျိုက်တော် is a village consisting of 120 houses, on the bank of the Irrawaddy. The Dunnee leaves are cut chiefly on the opposite side of the river. The Dunnee jungles are infested with tigers. The other villages containing more than 100 houses are not particularly worthy of note.

The splendid soil in the circle, has attracted the people to settle in large numbers about the culturable spots, and form large villages, most of which are situated in the middle of rice plains, with scarcely a tree about them.

Nyoung-dong township consists of 5 circles, 113 villages, 6,592 houses, and a population of 26,565; its area is only Nyoung-dong. 563 miles, making the population 47 to the square mile.

The inhabitants are occupied either in growing paddy, manufacturing Ngapee, or preparing dried fish. The township supplies upper

Burma with as much Ngapee and dried fish as it can convey away. In the township there is the important town of NyOUNG-dong ညောင်တုန်းမြို့ (the great internal trading depot of the district), and 14 villages containing over 100 houses, chiefly occupied by fishermen.

NyOUNG-dong is a large town which has sprung up since the occupation of the country by the English, about 55 or 60 miles north-east from Rangoon. The town extends about three miles along both sides of the NyOUNG-dong river ညောင်တုန်းမြစ် which runs about due west and east from the Irrawaddy, about 12 miles below Do-na-byew, a town on the west bank of the Irrawaddy, in the Myan-oung district. During the Burmese rule, NyOUNG-dong was a small village which did not number 100 houses. The village on the north bank of the river was called NyOUNG-dong ညောင်တုန်း, that on the south bank, Nhet-htong ဌာတုန်း (Nhet-htong signifies a large lake). The villages on both sides of the river, have sprung up into large towns, and are now called NyOUNG-dong.

NyOUNG-dong is now the chief town of the township of that name ; it is the head quarters of the Extra Assistant Commissioner (Myo-oke). It has 1,200 houses, and a population of from 8,000 to 8,500. It is the rendezvous of all the trading boats which run between Burma proper and Rangoon ; the communication is open throughout the year. During the rains, as many as 1,000 boats collect here, and dispose of their cargoes, those from Burma proper to those from Rangoon, and *vice versa*. The average number of boats at anchor off NyOUNG-dong during every day in the year may be estimated at 2,000 of the largest boats in the country, each boat carrying 10 tons, which will give, as a floating cargo, 20,000 tons of merchandise. Two thirds of this is indigenous, and brought down from Burma proper ; consisting of wheat, gram, beans, country tea, oil, onions, garlic, silk, and other articles of produce. The return boats take with them rice, paddy, piece goods of English manufacture, crockery, earthen ware, tobacco, and betel nut.

Four small steamers, the property of private Companies, ply between the town, of NyOUNG-dong and Rangoon, making the trip, with favourable tide, in one day ; the charge for freight is about 20 Rupees per ton, and for passengers Rupees 2 *from*, and one Rupee *to* Rangoon. These steamers have been on the line about six months ; they are small screw cargo boats, averaging 30 tons ; they cost Rupees

11,000 each in England, and clear Rupees 200 each trip, and make six trips in a month. I am told that the engines are not powerful enough, being made on too small a scale. The result is, that, the action of the works being so rapid, they soon wear out; the boats draw from 7 to 8 feet, which are too many; a boat drawing four feet, with a flat bottom and more powerful engine, would be better.

There are two bazaars in the town, the private property of a Native of India, and a Chinaman. The daily average of receipts collected from the occupiers of stalls is Rupees 35. The buildings are of brick, with tiled roof, and cost about 15,000 Rupees; they will more than pay themselves in two years.

A municipal tax is imposed on the town, which realizes from 4,000 to 5,000 Rupees annually; the amount is chiefly expended in paying Police, and in road making.

In Yan-doan township, including all the circles,
Yan-doan. the annual Revenue is as follows viz :—

Capitation Tax	43,037	8	0
Area of paddy land 22,540 0 6	46,432	15	0
Other collections on account of Tax not including Municipal Tax and Abkarree.	86,027	12	11
Total	178,598	3	11

The Hline township is the most northern in the District. The
Hline. Hline river, formed by several streams running
from the Myan-oung district, runs through the
centre of the township; the area is 622 square miles. It consists of 5
circles, 191 villages, 5,419 houses, with a population of 26,192, or 42 to
the square mile.* There are 10 villages consisting of more than 100
houses. These 10 villages† are occupied chiefly by people who cut

* Capitation Tax - - - - -	26,985	0	0
Area of paddy land 27,012 0 0 - - - - -	38,496	4	9
Other collections on account of Tax - - - - -	16,255	13	0
Total	81,737	1	9

† Oke-kan	Pan-zway
Thong-say	Tha-byay-gong
Baw-lay	Myoung-ta-ngah
Taw-la-tet	Pay-bin-gong
Khoon-na-kyeik	Nai-tha-meing.

teak, which is plentiful in this township; they also fell Pyein-ma ပြည်မ, Eng အင်, Ka-nyeen ကညင်, Then-gan သင်္ဂီ, Koung-hmoo ကောင်းမှု, and Pyein-ga-do ပြည်ကမ္ဘီ, which they bring down to the Rangoon market.

They have no particular history connected with them; they have increased in size with the general increase of population. There are six small streams, by which the timber is conveyed into the Hline river. Cotton is grown to some extent in this township, and brought down to Rangoon. A fine kind of matting is also made by the people, and finds a ready sale in the Rangoon market. The cultivation of sesamum oil seed is also carried on in some portions of the township; silk worms are reared by the Ya-baings.

Superior thatch for houses also abounds in this circle.

The township is not so much inundated as that which is more southern.

The Mau-bee township is north-west of Rangoon, and about 35 miles distant. It consists of 9 circles, covering an area of 477 square miles over which are spread 201 villages, containing 8,288 houses, with a population of 37,118, or 83 to the square mile, the largest average in the district.* There are 11 villages, containing each 100 houses; the villages are those named at the foot of the page.† The inhabitants of all of them cultivate chiefly paddy, make cukabine mats, and thatch; a few carry on a petty trade.

There are fisheries in the circle. Teak, to some extent, is found in this township, also Pyein-ma and Pein-ga-do.

The teak is not reserved as a portion of the forests of the district; the timber is small and inferior; at the same time, they cannot be cut without the permission of the Forest Department.

* Capitation Tax	- - - - -	38,702	8	0
Area of paddy land 48,198	1 4 - - - - -	94,922	10	10
Other collections on account of Tax	- - - - -	21,269	15	1

Total 154,895 1 11

† Lein-gong
Mau-bee-choung-wa
„ Myo-ma
Hmin-wyah
Thai-byew
Htan-ta-bin

Pouk-tan
Tsin-guoo-min-glah-dong circle
Pouk-tan
Tsin-gyoo-pa-dan
Tsin-goo.

The District about this township loses the general appearance it has near the sea, and gradually rises in small undulating hills, which, as they go further north, rise into the range of mountains known as the Pegu Yo-mah range.

There is nothing remarkable to note about the villages containing more than 100 houses in this circle; when the land attracts the people, then the village increases in size.

The Pong-lin-zine-ga-nine township is the most northern township of the district, consisting of 7 circles, over which are scattered 166 villages containing in all 5,993 houses, and a population of 28,132. Its area is 871 miles, giving a population of 32.2 to the square mile.* Karens predominate in the whole township. There are but 10 villages, each of which contains more than 100 houses; their names are shewn in the foot note.† In all the villages cultivators of the soil reside, and petty traders. In the village of Paya-gyee live foresters, and others whose occupation it is to cut large trees for boats. The township is on the east side of the Yo-mah range, and is more hilly than other townships in this district.

The Poo-zoon-doung river is navigable up to Paya-gyee in this township during the rains, but the stream is very rapid. Teak obtained in the neighbouring forests is floated down to Rangoon by this river. Teak ကျွန်း, Pyein-ga-do, Pyein-ma, Eng, Ka-nyeen, Thin-gan, and large bamboos in great quantities, are procurable in this circle.

The large villages have merely increased in extent with the cultivation, like all other villages occupied by cultivators; they are situated in the middle of their paddy lands, in some instances in a belt of jungle, but very often in the large open plains. Poisonous snakes

[illegible]

† Tsin-pong	Kya-eng
Thin-gan-gyoung	Hlai-goo
Ta-dah-gyee	Paya-gyee east
Touk-kyan	Paya-gyee west
Kvooon-ga-lav	Da-bein.

abound particularly about Yay-tho ခရိုင် and Kyoon-ga-lay ကွန်ကလေး. The grand trunk road to Prome passes through this township, as well as the road now under construction to Pegu; the township is also intersected with tidal creeks, which fall into the Poo-zoon-doung river, affording the inhabitants a ready means of conveying their paddy to the Rangoon market.

The terrible murrain which has shewn itself so much among the cattle, has never been very disastrous in this township; pasture and water are plentiful.

The health of the inhabitants is also better than in other townships; cholera is scarcely known.

North of Kyoon-ga-lay village, the elevation is higher than at any other portion of the district.

The population must have greatly decreased within the last two centuries; ruins of old pagodas, and old brick wells, are found all over the township, as well as fruit trees of many years growth, in those parts which are uninhabited, and now covered with dense forests: these are, at the present time, being gradually removed to make way for cultivation.

There is an old Talain saying, that if a plate was broken in Pong-gyee, the fact would be known the same day at Toungnoo, which shews that the country must have been more thickly populated formerly.

The Net Revenue of the Rangoon District of every description amounts to Rupees 2,063,715 obtained from the following sources.

Revenue and other statistics of the Rangoon District.	809,924	.....	Land Revenue.
	377,866	.....	Capitation Tax and Tax in lieu thereof.
	220,424	.....	Fisheries.
	34,997	.....	Salt.
	110	.....	Bee's Wax.
	620,394	.....	Abkarree and Miscellaneous.

Total.....2,063,715

The population of the whole district is 351,417, within an area of 9,800 square miles, being 36 to the square mile. It is distributed as follows :

Europeans.....	2,296
East Indians, &c.....	88
Native Christians.....	817
Hindoos.....	9,934
Mahomedans.....	3,361
Parsees.....	23
Jews	125
Chinese	2,146
Boodhists	216,735
Aborigines, Talains	115,892
Total.....	351,417

There are two 1st Class, six 3rd Class, and two 4th Class Extra Assistant Commissioners. Under these are sixty-eight Thoo-gyees, or tax gatherers, and seventy-eight Goungs. Under these Goungs there are Kyeay-dau-gyees, or elders of villages, who are exempted from Capitation Tax in lieu of pay.

The quantity of paddy which the District yields annually is estimated at 300,000 tons. The quantity of salt produced in the whole District annually is estimated at 62,000 tons, 10,000 of which are carried off by Shan traders to the Shan States.

The district also yields, throughout the year, large quantities of salt fish, and Ngapee, with which it supplies the whole of upper Burma. Oil seed, Cotton, Bees' Wax, Honey, Cow hides, and Horns are also procurable in the District, but in small quantities.

There are 1,510 villages, containing 73,645 houses. The inhabitants are chiefly employed as follows :

9,590 Merchants and petty traders.

190 Government Officials,

20,574 Coolies.

41,618 Cultivators.

383 Goldsmiths.

371 Blacksmiths.

4,700	Fishermen.
425	Doctors.
9	Hunters.
43	Carvers and Gilders.
775	Salt manufacturers.
495	Potters.
643	Carpenters and Masons.
166	Musicians and Dancers.
251	Brokers and Pleaders.
25	Painters.
14	Brass and Copper moulders.
22	Religious Teachers.

Total.....80,294

The animals chiefly in use are the elephant, buffaloe, bullock, and horse, or pony; and the number of each in the whole district is as follows:—

102	Elephants.
61,674	Buffaloes.
16,546	Bullocks.
2,064	Bulls and Cows.
1,074	Horses or Ponies.

There are in the District 9,017 boats, measuring from 4 to 16 fathoms in length; besides 14,200 carts, 7 Sugar mills, 236 Oil mills, 10 Saw mills, and 4,814 Rice mills.

The fruit produced in the District, are the Mango, Jack, Pine apple, Plaintain, Guava &c., but these are of inferior quality when compared with the fruit of other countries. This is attributable to the owners of the trees plucking the fruit before it has come to perfection, and forcing it by artificial means, in order that they may be the first in the market.

In the Twantay township there grows a fruit called Too-ta-bat; the tree which bears it, during the Burmese rule, was placed under a guard during the bearing season, and the fruit annually sent by express to Ava to be presented to the King.

This fruit is much esteemed by the Burmese, and has a very fine flavour,

There are three first class roads under construction by the Public Works Department. The first is the Prome Road, which is metalled for nearly eighty miles ; the second is the road to Pegu, which branches off the Prome road at the 22nd mile stone. This road is not yet metalled, but a good foundation has been laid. The third road branches off at the 5th mile stone on the Prome road, and runs in a westerly direction ; it has only been completed for a distance of seven miles.



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Works Department. The first is the Prome
Road, which is metalled for nearly eighty miles.
The second is the road to Fagu, which branches off the Prome road at
the 2nd mile stone. This road is not yet metalled, but a good founda-
tion has been laid. The third road branches off at the 6th mile stone
on the Prome road, and runs in a westerly direction; it has only been
completed for a distance of seven miles.

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